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THE JEWISH HOME PRAYER-BOOK

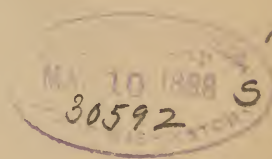
A MANUAL OF HOUSEHOLD DEVOTION

EDITED BY A COMMITTEE OF THE JEWISH MINISTERS'
ASSOCIATION OF AMERICA

I will give heed unto the perfect way. . . . I will walk with a perfect heart within my house.—*Psalm ci. 2*

The Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, a prayer unto the God of my life.—*Psalm xlii. 8*

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PREFACE.

THE JEWISH HOME PRAYER-BOOK is the outcome of much reflection among the members of the Jewish Ministers' Association, at whose conference in Baltimore, October, 1885, the Rev. Louis Stern gave the first impetus to the work in a paper upon "Home-Worship," wherein he forcibly demonstrated the vital and immediate necessity for some such book, to conserve aught of the olden spirit of Jewish piety in our American homes. A committee, consisting of Rev. Drs. G. Gottheil, F. de Sola Mendes and H. W. Schneeberger, was appointed to prepare a practical report upon the suggestion, and in May, 1886, this committee from which Dr. Schneeberger had meanwhile retired, reported that on due examination it found a little manual entitled "Haus-Andacht," and published by Rev. Drs. Szold and Jastrow, eminently fitted to serve as the foundation of such a work, and that likewise it was authorized to state that these gentlemen would relinquish to the Association all rights to an English version. The committee, to which then Rev. Drs. K. Kohler, A. Kohut and L. Stern were added, was requested to proceed with the translation and elaboration of the "Haus-Andacht," and, with valuable preparatory work done by Miss Henrietta Szold, the committee presented in November the MS. of an English version of the same. It was, however, thought advisable that this should be considerably enlarged by the addition of new prayers and meditations not included in the original, and the committee, from which, however, Rev. Dr. Kohler withdrew, was authorized to print and publish the same under the auspices of the Association when completed to its satisfaction. The result is the present volume.

In presenting this book, the undersigned desire it to be understood that it is in no wise intended to interfere with any existing congregational ritual, but simply to supply an acknowledged want in our households, a vernacular home-manual of religious reading in the line of Jewish devotion. Accordingly, matters of doctrine and interpretation whereon opinion might be found to differ among us, were either altogether avoided or given such broadly Jewish expression as could evoke dissent in the minds of none; our book is intended for all.

Sabbath evening prayers for the home circle, so worthy of introduction, are here suggested; so too for each of the Festivals, with an appropriate Table-grace which may supplement the customary *Kiddush*. Short daily morning and evening prayers, with special petitions suited for the individual circumstances of the members of the household, including children; births and marriages, too, the dedication of a new home, journeys, voyages, all were believed to be proper subjects for treatment in a manual of household devotion. Finally, those mournful days which likewise must come to every home, when sickness renders anxious and death startles our too thoughtless round of life, furnish abundant scope for petition and meditation, in the home and in the cemetery, for private as well as for public prayer, a form of which last has been added. For these days primarily, but for all other days as well, a series of ethical readings and a few poetical selections have been included, and the gems of thought and of lyric art thus gathered here, it is presumed, will be unwelcome to no one.

It remains but to add that while the general selection has been the work of all the undersigned, the responsibility for the treatment, diction and editorship generally, rests with Rev. Dr. de Sola Mendes, from whose pen likewise are the Meditations for the Sabbaths, the Festivals, the Daily Prayers

for Children, and sundry occasional prayers, such as that for a student, for dedicating a new house etc., etc. Rev. Dr. Gottheil collaborated especially in the ethical readings, (which it is believed are given here in terse and forcible rendition,) as well as in contributing sound editorial criticism throughout the whole course of the work.

In conclusion, we beg to say we consider this present effort a tentative one: our English-speaking brethren must pass the final verdict upon it, and their suggestions will be held in view in future editions. It is especially to our brother ministers that we shall look for aid in this direction. Our inspiration has been the natural prayerfulness of Israel's children, which in all generations has put forth such beauteous tendrils of prayer and praise, of psalm and devotional meditation; and with it, the pressing necessity which prevails for furnishing some such hand-book to lead that inherited disposition as on trelliswork, to trained and well ordered growth and luxuriance. May this our effort help to preserve that inestimable possession of our people, its home-religion, whereupon alone home-happiness is founded. And may He, whom Israel in all ages has revered as the "Hearkener to Prayer" שומע תפלה, bless our earnest endeavor to feed the flame of devotion in Judah's homes, and to contribute to the preservation of unity of spirit among all our brethren.

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The Jewish Home Prayer-Book.

MORNING PRAYERS.

(A.)

My God, the soul which Thou hast given me is pure, for Thou art its Creator and Disposer. Thou hast breathed it into me and dost guard it within me ; Thou wilt in Thine own good time take it from me and preserve it for futurity. While this soul animates my being, I will serve Thee and adore Thee. Praised be Thou, Lord of all creatures, Source and Ruler of all souls.

May it be pleasing to Thee, Eternal our God, to assist us in Thy ways, that Thy name may be honored and Israel elevated by our actions ; may we walk according to the precepts of Thy law, remaining firm in our devotion to Thee and coming never into temptation or shame. May our better promptings always lead us to do good and noble deeds with pleasure and with love, and faithfully discharge the duties of our sphere. Gird us with strength to govern our inclinations, and to rule them according to Thy will. Grant that by a worthy and a pious life we may achieve favor, love and mercy in Thine eyes and regard in the eyes of our fellowmen, and that we may share in allotments of Thy favor and condescension. Praised be Thou, Almighty God, who bestowest mercies and grace upon the children of men with hand unstinting.

(B.)

We thank Thee, Lord our God and universal Ruler, for that Thou hast created light and darkness, and causest

them to alternate to the well-being of all Thy creatures. For it is Thy power giveth light to the earth and to them that dwell thereon, renewing day by day the wonders of creation. How manifold are Thy works, O God! and Thou hast formed them all in consummate wisdom, the earth is full of Thy bounties. The origin of all things proclaims Thy greatness, so that from aforetime Thou art praised and glorified by Thy works. Lord of the Universe, let Thy love always rule upon us. that we may never cease to tender our dutiful gratitude to Thee as the Lord of our strength, the rock of our refuge, our shield and our salvation.

Accept our humble thanks, Almighty Ruler, for the Majesty of Thy handiwork and for the beautiful luminaries of the skies Thou hast formed. Amen.

After either of the above prayers :

In Thine all-encompassing love, O God, Thou revealest Thyself to us, Thy people; Thy majesty and Thy glory to us are clear. To our ancestors Thou didst give precepts of life, do Thou also unto us extend Thy mercy by making us receptive of them. All-merciful Father, inspire our hearts with affection and earnest zeal for knowledge and perception, that we may lovingly cleave to the teachings of Thy law, understand them and esteem them, learn and teach them, observe and do them in affectionate devotion. Enlighten our eyes in Thy law, confirm our hearts in Thy precepts and let us unite, in the love of Thee and reverence for Thy name, with all our fellowmen. In Thy great and holy name we trust that Thou wilt rejoice us with Thy salvation. For Thou art the source of all enlightenment, and Thou hast chosen us of all races and nations to come nearest to Thee in the knowledge of Thy being, and to proclaim Thee ONE, for ever and indivisibly ONE. Be praised then, O God, our Lord and universal Ruler, for that Thou

hast chosen Israel in love, to preach Thee and to praise Thee. Amen.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

“Hear O Israel, the Eternal our God is the Eternal ONE.”

כָּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

“Blessed be the name of His Kingdom’s glory for ever and ever.”

“And thou shalt love the Eternal, thy God, with all thy heart and with all thy soul, and with all thy might. And these words which I command thee this day shall be on thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the doorposts of thy house and upon thy gates.”

“I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage.”

“True it is that Thou art the first and Thou art the last, and beside Thee there is for us no savior and no redeemer. Our redeemer is the Lord of hosts, whose name is the Holy One of Israel.”

OUR God, and the God of our fathers, Abraham, Isaac and Jacob, Thou art great, mighty and supreme, the Most High, Creator of heaven and earth. Thy commands were our fathers’ shield and protection, Thy word animates us with the hope of eternal life; holy art Thou, and beyond all compare.

Almighty Father, grant me perception of Thy ways, and knowledge of Thy will, that my heart be opened to reverence

of Thee, and to all noble sentiments. Forgive me if I fall into sin, and release me from every ill, for the sake of Thy holy name. Hold sickness and suffering far from me and mine, and let us participate in the fulness of Thy bounty. Grant that the idols of vanity and superstition shall disappear from this fair earth; that they who reverence Thee may rejoice in the victory of truth, and their devotion to it be recognized. Let me not go from Thee with prayers unanswered; Thou dost read the secret petitions of all Thy children; blessed be Thou who hearkenest unto prayer.

As a reverent, humble servitor of Thy will, I will walk before Thee and daily offer my prayers to Thee, prayers of thankfulness and devotion, for Thou art the source of all blessings, and to Thee the gratitude of all creatures belongs. Blessed be Thou, O God, who fillest the hearts of Thine adorers with all-surpassing and most precious peace.

Guard, my God, my tongue from evil and my lips from falsehood and deceit. Grant me calmness towards them who wish me evil; humility towards all men. Give me a heart receptive of Thy law and eager in the performance of Thy precepts. Frustrate the plans of those who frame evil against me, and keep me from devising ill against anyone. Accept with favor the words of my mouth and the meditations of my heart, O Lord, for Thou art my rock and my redeemer. Amen.

And as Thou causest peace to rule in the universe around, shed peace upon us and upon all Israel. Amen.

Then add any of the Special Prayers (Part II.) which may be appropriate—See Index.

PRAYERS AT MEALS.

BEFORE THE MEAL.

On Sabbath :

With this wine, the symbol of rejoicing, we greet, O God, the entrance of Thy holy Sabbath. We thank Thee for the holy rest-day Thou didst wisely appoint, that we might cease from daily labor and give our thoughts and thanks to Thee. And as we recall with gratitude this day, how Thy mercy did rule creation's work to our blessing and advantage, so do we remember the redemption of Israel from Egypt, the preparation for the crowning favor of the Law's revelation. Bless therefore, O Lord our God and universal Ruler, the rejoicing of our heart and spirit on this, Thy holy Sabbath-day. Amen.

"And the children of Israel shall observe the Sabbath, to keep the day of rest throughout their generations, for a perpetual covenant. Between me and the children of Israel it is a sign for ever, that in six days the Lord made the heavens and the earth, and on the seventh day He ceased and rejoiced."—(*Exodus xxxi*, 16, 17.)

On Festivals :

With this wine, the symbol of rejoicing, we greet, O God, the entrance of Thy holy festival of (Passover, Pentecost, Tabernacles.) We thank Thee for its sacred rest and glorious historical memories, which we preserve in reminiscence of Thy mercy in redeeming us from Egypt's cruel bondage, and thus proclaiming Thy sovereignty over all human princes and rulers. Sanctify us ever with Thy commands, having chosen us from all nations to celebrate with joy and gladness, peace and sacred solemnity, all the festivals of holy memories. Be praised, O Lord, our

God and universal Ruler, who hast preserved us, sustained us, and brought us unto this festive season. Amen.

On the New Year :

With this wine, the symbol of rejoicing, we greet, O God, the entrance of this solemn evening which ushers us into a new year of life. We thank Thee for the appointment of this time of earnest retrospection wherein the cornet's tones remind us that Thou art our King and to Thee alone our homage is due each day of our existence ; and that we, the chosen children of Thy people, are ordained to teach such homage unto all mankind. It was in love Thou didst give us this Day of Memorial, in love that Thou hast chosen us of all the nations to show that Thy word is truth and truth for ever. Blessed art Thou, King over all the earth, sanctifying Israel with the Day of Memorial. Amen.

On all Days :

We praise Thee, Lord our God, for the bread which Thou dost bid the earth produce. Amen.

GRACE AFTER MEALS.

He who says Grace begins :

Friends, let us give thanks to God of whose bounty we have eaten.

The company answer :

Praised be God of whose bounty we have enjoyed.

He then continues :

We offer Thee our thanks, O Lord our God, Ruler of the universe, for Thy gifts we have enjoyed at this table To Thee all creatures look for food, waiting on Thy bounty, and Thou givest what is necessary unto each one's support. So put we our trust in Thee, O Lord, that as Thou hast pre-

served us hitherto, Thou wilt still further protect us through our lives. We praise Thee, Eternal, who in bounty feedest the universe. Amen.

On Sabbath add :

Grant, our God, that we shall make ourselves worthy of Thy protection by our observance of Thy commands, and especially of this the, Sabbath rest. Great and holy is this day, if we observe it by ceasing from all our accustomed labor, and celebrate it as a day of spiritual occupation and strengthening as Thy will has commanded it to us. Grant that it may in truth become to us a day that shall soften for us all earthly sorrow, still all sighs of sadness, and bring us happiness and comfort in the contemplation of Thy goodness and salvation. Amen.

On Festivals add :

Lord, our God, who hast appointed unto us this festival's holy celebration, let life, joy and happiness reign in this our home, as in the homes of all who honor Thee and observe Thy law. As Thou hast assured us of Thy merciful protection, so let us feel that Thy hand guards us always to our blessing and advantage. To Thee our eyes are raised, for Thou art merciful and compassionate. Amen.

On all days :

All merciful Father, send Thy blessing upon this house and its inmates gathered around this table. Let us always enjoy Thy gifts in moderation and in health, and be ready also at all times to share our abundance with the needy and to give of our bread gladly to the hungry. May Thy spirit dwell in our midst and Thy peace surround us. Let us be witnesses of the growth of righteousness in the world, and have share in the bliss which is eternal. Amen.

EVENING PRAYERS.

He who reads aloud says :

“Let us praise the Lord, for He is worthy of our adoration.”

The others respond :

“Praised be the Lord, who is to be adored for all time.”

The reader continues :

Yea, praised be Thou, Lord, our God and Ruler of the universe, by whose word the shades of evening fall, and in the wisdom of whose ordainings the stars shine forth in their appointed courses. At Thy will, O Creator, daylight passes away and night approaches; at Thy commanding word must darkness yield to light again. Lord of the hosts of heaven is Thy hallowed name, eternal living God. We praise Thee, O God, for the falling of the eveningtide.

With everlasting love hast Thou blessed all Thine earthly children, and through Israel especially hast Thou vouchsafed unto all men, law and doctrine, statutes and commandments, that all be led nearer and ever nearer to Thee, to learn of Thee with purified and elevated ideas. May we, Thy thus honored children, never forget this sacred mission, but when we rise and when we seek our slumber, meditate upon the words and promises of Thy revealed will. For they are our life, they are length of days to us, and day and night we will seek excellence and enlightenment therein. Grant this Thy love shall never depart from us, as we thus daily praise and love Thy name and law. Blessed art Thou, Eternal One, for Thy love unto Thy people Israel.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

“Hear, O Israel, the Eternal our God is the Eternal ONE.”

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

“Blessed be the name of His Kingdom’s glory for ever and ever.”

“And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be on thy heart, and thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the doorposts of thy house and upon thy gates.”

Most true it is that Thou art the Eternal, our God, and besides Thee there is none; true, that Thou hast chosen us to proclaim and adore Thee. It was for this Thou didst preserve us from the hand of the Egyptian tyrant; it was for this Thou hast protected us through many a dark age, and from many an oppressor who sought our annihilation. Yea, great things and wondrous ones hast Thou done in our behalf, that our foot should not slip and our existence should be preserved. Full many times has the refrain which Moses and emancipated Israel sang upon the Red Sea strand, been repeated in our history—“Who, Lord, is like Thee among the mighty ones; who, Lord, is like Thee, glorious in holiness, tremendous in deeds, wonder-working.” “The Lord reigneth for ever and ever.” Again and again has it proved true: “The Lord who ransomed Jacob, redeems him from the hand of all who are stronger than he;” praised be Thou, O Eternal One, who saveth Israel.

Cause us to lie down, O Lord, in peace, and let us rise again to life and health. Spread over us the pavilion of

Thy peace, help and protect us, ward off all evil and all sorrow. Cover us with the shadow of Thy wings, for Thou art our Protector. Guard all our goings out and our comings in, for Thou art He who spreadeth peace as a pavilion over all mankind. Amen.

On Sabbath add the following until "rejoiced."

"And the children of Israel shall observe the Sabbath day, to keep the rest-day throughout their generations, for a perpetual covenant. Between me and the children of Israel it is a sign forever that in six days the Lord made the heaven and earth, and on the seventh day He ceased and rejoiced."

BLESSED art Thou, O Lord our God, and God of our fathers Abraham, Isaac and Jacob. Thou art great and mighty and supreme, the Most High, Creator of heaven and earth. Thy commands were our fathers' shield and protection, Thy word animates us with the hope of eternal life. Holy art Thou beyond all compare. Accept our praise, Thou holy God.

On Sabbath and Festivals add the following paragraph :

Be pleased, our Father, to accept this our Sabbath rest (our festival repose) as a tribute of grateful obedience to Thine expressed commands. Give us all a wise perception of Thy law, bestow on us Thy bounty and Thy wise protection, rejoice us with Thine assistance and purify our hearts to serve Thee fully and in fidelity and love. Be praised, O Eternal, who sanctifiest Israel by means of the Sabbath (and festivals).

We humbly thank Thee, Lord, who art the rock of our existence. We thank Thee for our lives, which are bound up in Thy hand, for our souls that depend upon Thee, for the

good and wondrous care with which at all times, morning, noon and night, we are surrounded. All-merciful One, Thy goodness hath no end. Thy grace is unbounded, and we do put our hope in Thee always.

Grant peace unto all mankind, and unto Israel give blessing and ample grace : yea, bless us all with light of Thy countenance, for in that light there are knowledge, wisdom, love and charity, justice and everlasting life. We thank Thee, O God, that Thou hast blest Israel with peace.

(*Silent Prayer.*) Guard, my God, my tongue from evil and my lips from falsehood and deceit. Grant me calmness toward them who wish me evil, and humility toward all men. Give me a heart receptive of Thy law, and eager in the performance of Thy precepts. Frustrate the plans of those who frame evil against me and keep me from devising ill against any one. Accept with favor the words of my mouth and, all my heart's meditations, O Lord, for Thou art my rock and my redeemer. And as Thou causest peace and harmony to rule in the universe around, shed peace upon us and upon all Israel this night and for evermore. Amen.

It is incumbent upon the House of Israel to give praise to Thee, O great Creator, for that Thou didst choose our people to be the exponents of Thy will to man. Thy law of justice, mercy and purity hath called us to be the nations' instructor. Therefore do we this day bend ourselves in grateful humility for this precious distinction, and worship the King of kings, the sole and unequalled Spirit, the loving Father of mankind. It is He who spread the heavens' expanse; He who founded the earth's structure and prescribed its limits. He is our God and none other, as the Scriptures warn,—“Know thou this day, and take it well to heart, that the Eternal is God in heaven above and on earth beneath, and there is none besides.”

Therefore do we hope, O God, that all unbelief and super-

stition shall speedily pass away before these crowning truths, that all sin and idolatry shall disappear, so that to Thee alone each knee shall bend and every tongue swear fealty. Thine are the kingdom and the eternal dominion : "The Lord shall reign for ever and ever," "And the day shall come that, as the Lord is ONE, so shall His name and adoration be ONE. Amen."

HYMN (ADON OLAM).

Lord over all ! whose power the sceptre swayed
 Ere first creation's wondrous form was framed,
 When by His will divine all things were made,
 Then King Almighty was His name proclaimed !

When all shall cease—this universe be o'er—
 In awful greatness He alone will reign,
 Who WAS, who IS, and who WILL evermore
 In glory most refulgent still remain.

Sole God ! unequalled and beyond compare !
 Without division or associate ;
 Without commencing date or final year,
 Omnipotent He reigns in awful state.

He is my God ! my living Savior He !
 My sheltering rock in sad misfortune's hour,
 My standard, refuge, portion, He shall be
 My lot's disposer when I seek His power.

Into His hands my spirit I consign,
 While wrapped in sleep, that I again may wake ;
 And with my soul, my body I resign,—
 The Lord with me—no fears my soul can shake.

EVENING PRAYERS FOR SABBATH.

THE WIFE'S PRAYER ON LIGHTING THE CANDLES.

With grateful heart, my Father and my God, do I perform my wifely duty of kindling these lights in honor of the holiness of the Sabbath. I thank Thee that Thou hast preserved me and mine through the events of another week, and brought us with safety and with health unto this period of repose. And as the lights I kindle shine forth and shed their steady glow upon all around, grant that the holy sentiment of the Sabbath's peace which they portray, shall be realized in the serene happiness and undisturbed rejoicing of our home. Make us mindful ever of the words of Thy commandment, unto all Israel enjoined : "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; on it thou shalt do no work, neither thou nor thy son nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle nor the stranger that is within thy gates, for in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath-day and hallowed it." Prosper in our minds the growth of the light of truth, dispelling darkness, putting ignorance to flight, and strengthening us to war against our lowly inclinations and our selfish promptings. Blessed are Thou, O Lord our God, who hast sanctified the Sabbath day.

PSALM-SELECTION

"A psalm, a song for the Sabbath-day. It is good to give thanks unto the Lord and to sing praises unto Thy name, O Most High ; to show forth Thy loving-kindness in the morning and Thy faithfulness at night ; with the ten-

stringed instrument or with the psaltery, with solemn music on the harp. For Thou hast rejoiced me, Lord, with Thy work : in the products of Thy hands do I exult. How grand are Thy works, O Lord, most profound are all Thy thoughts ! The brutish one knoweth this not, nor doth the foolish one understand it : that when the wicked spring up as the grass, when all the workers of iniquity do flourish, it is that they shall be destroyed for all time, and Thou, O Lord, art on high for evermore. But the righteous shall flourish like the palm-tree : they shall grow strong as the cedar of Lebanon. Planted in the house of the Lord, they shall flourish in our God's courts. They shall yield fruit even in old age : they shall be full of sap and flourishing : to show that the Lord is upright, He is my rock and there is no unrighteousness in Him.

“The Lord is King : clad in majesty : the Lord is clad, is girt, with might. The world, too, is established, that it shall not be moved. Of old Thy throne was wrought, Thou art from everlasting. So let the floods lift up, O Lord, let the floods lift up their voice, the waves their roaring sound ; mightier yet than the voices of the waters many, mightier than the sounding breakers of the sea, is the Lord on high. Thy testimonies are clear exceedingly : holiness becometh Thy house, O Lord, for evermore.”

MEDITATION.

(A.)

The Sabbath has returned. The week's work is ended, and the sweet sanctity of the Seventh Day has entered our home. We feel ourselves the nearer to God, the more completely we turn away from all earthly toil : and this is the peculiar blessing of the Sabbath, the most precious jewel in Israel's crown of the Law. May God grant to us to realize

this, to feel each avenue of our thoughts sanctified and blessed by a proper sense of the worth of the Sabbath-day. Give, O God, that no sorrow or anxiety from without shall intrude upon our holy devotion; but that, undisturbed and unimpeded, we may give ourselves up to the spiritual delights that come of meditation upon Thee and Thy goodness to all Thy creatures.

Looking back upon the events of the week, reviewing each day's happenings therein, our first regret must be that they have gone by so swiftly, that days have added themselves to days so rapidly, until the week is complete again, and we are brought unto its end. But during every moment of these fast-flying hours, Thy hand has been around us, Father, to shield and protect us, to guide and to guard us; accept our humble thanks for that with all Time's hasting speed, Thou hast not permitted us to be bowed down by suffering and sorrow. We all have trials, we all have disappointments; but since our better knowledge and experience teach us that even these are to our chastening and advantage, even these we hail as Thy blessings, dispensations of Thy wise ordaining. So with the days gone by, some of them were joyful, and some of them o'ercast; some brought satisfaction, and some the germs of events that perhaps may herald gloom or sorrow to some one or more of us, but safe in the shadow of Thy pinions, extending over us so solemnly and so sweetly in this, the Sabbath's repose, we commit all cares and all fears to Thee, confident that Thy love will never leave us, Thy goodness forsake us never.

But to this consciousness of Thine ever-present grace and favor upon the work of our hands during the week, there comes the fear, perhaps only too well grounded, that we, on our part, have not done our duty in the week just closing. The dictates of conscience have not always been listened to; the generous impulses of our better nature

have been crowded down by selfish seekings. The voice of true kindness has been hushed, the hand of generosity has been at times restrained by promptings that were not noble, promptings which now seem so lowly and so small, when this Sabbath night bring us into contemplation of Thy great goodness and unceasing love. But therefore do we now humbly beseech Thee, Father of all flesh, knowing the weakness and the vanity of human hearts, that Thou wilt condescend to strengthen us and inspire us to better performance in the future, that Thou wilt cause somewhat of the serenity of the Sabbath to attend us and accompany us even beyond its sacred hours, into the days of labor that await us. So shall the Sabbath's blessing spread through all our lives, so shall its inspiration hallow and beautify all the coming years, and our whole life shall be a period of holy calm, a time of sanctity and devotion to the sacred dictates of Thy law, unto Israel made known. Spread over us all the tabernacle of Thy peace, bless and prosper this Sabbath-eve unto each one of us, that each may taste of the repose and restful solemnity Thou in Thy mercy hast ordained unto them that keep Thy Sabbaths and call them a delight. Amen.

(B.)

"And God blessed the Seventh Day and hallowed it, because that in it He rested from all His work which He had created and made."

Sweet and holy is this day of rest, the first hours of which we have now entered, the day which Thou, O great Creator, didst vouchsafe unto Thy faithful ones, to be a source of strengthening unto their bodily powers, and a means of elevating their souls unto Thee. It is a day whereon our minds shall turn from the constant cares and disturbing interests of daily toil and turmoil, to dwell upon those spiritual truths which fortify our better natures, and

make us feel our kinship with the Holy One of Israel. And as it is Thy will, O God, that we should busy ourselves the week through with the care for earthly existence and support, so is it Thy decree that on the Seventh Day we should prepare our souls in those higher elements of earthly improvement which, we trust, shall accompany the spirit when the dawn shall come to each one, of the life that is repose alone, the life that lies beyond this. Our week-days' work would make us selfish, the Sabbath speaks to us of Thy generosity; the week-days' work teaches strife and struggle and unceasing endeavor, the Sabbath discourses of restfulness and calm enjoyment; material advancement is the week-days' inspiration, occupation with the spiritual pleasures of sacred knowledge, rightful estimate of life's ends and duties, the contemplation of Thy wondrous ways in our lives, that is the Sabbath-day's delight and instruction.

Grant that we, O God, shall pass this day, whereon of old Thine approving glance of benediction did sweep over a universe completed, in somewhat of that holy restfulness, of that calm pleasure, the words of Scripture seek to describe to us. May our rest too, rest of body and repose of soul, be acceptable to Thee, that Thou declare it likewise "good exceedingly." And even as of old, Thy mercy to our wandering fathers did vouchsafe to them twofold provision of the manna in the wilderness, for the honor and the sanctity of the Seventh Day, so grant unto us, their children's children, a twofold blessing in mind and body. Open our eyes to the conviction that this Sabbath rest affords to us a constantly recurring demonstration of Thy presence in our lives, even in the humble field of our vocations and pursuits, to the end that we shall feel ourselves not forsaken, not forlorn and cast upon ourselves alone, but aided, blessed and strengthened by Thee. And to our physical powers likewise speed the Sabbath's leisure

hours, that refreshment and reinvigoration may find us better prepared to take up again the duties of our livelihood, to work for those who depend upon our exertions. Bless us all upon this Sabbath-day, hold harm and sorrow far from us, all anxiety and misgiving; spread over us all the tabernacle of Thy peace on the day that aforetime Thou didst bless and hallow. Amen.

Then say the Evening Prayers, p. 16 to 20.

EVENING PRAYERS FOR THE FESTIVALS.

THE WIFE'S PRAYER ON LIGHTING THE FESTIVAL CANDLES.

With heartfelt gratitude, my God, do I perform my wifely duty of kindling these lights in honor of the holiness of this festival. Thou hast preserved me through all the trials of the season since Israel last assembled in festal array, and hast brought me in safety and in happiness unto this period of rejoicing. Grant that the lights I kindle shall illumine our homes with thoughts of thankfulness in all of us, with inspiring recollections of Thy mercy to our ancestors, to the end that the true lesson of our festivals shall be present with us, to teach us to look up to Thee as Father and Guardian at all times. Be praised, our God, that Thou hast preserved us, sustained us and brought us to this festive season. Amen.

PSALM AND MEDITATION FOR PASSOVER.

“Give thanks unto the Lord, for He is good: forever His mercy endureth. Let the Lord's redeemed ones speak, rescued by Him from the adversary's hand and gathered from out the lands: from the east and from the west, from

the north and from the south. They wandered in the wilderness in a desert way ; a city of habitation found they not. Hungry and athirst, the soul in them fainted. Then they cried unto the Lord in their distress and He delivered them from their strait. He led them by an easy path, that they might come to a city of habitation. Let them, then, praise the Lord for His goodness and for His wondrous deeds for the sons of men. For He satisfieth the longing soul, and the hungry spirit He filleth with good.

“ They too who sat in darkness and in misery, bound in affliction and iron. For they had rebelled against the words of God, and the counsel of the Most High had they contemned. Therefore He weighed down their heart with hardship ; they fell and there was none to help. Then they cried unto the Lord in their distress, and from their strait He delivered them. He brought them forth from darkness and from misery, and brake their bands asunder. Then let them praise the Lord for His goodness and for His wondrous works for the sons of men. For He brake down doors of brass and cut the bars of iron in twain.

“ They who go down to the sea in ships, that do business in great waters ; they behold the works of God, and His wonders in the deep. For He commandeth, and the storm-wind riseth, lifting up the waves thereof. They mount up to heaven, they plunge into the depths, their soul melteth because of their danger. They reel to and fro, they stagger like drunken men, and all their skill is at end. Then they cry unto the Lord in their distress, and from their strait He delivereth them. He maketh the storm a calm, so that the waves thereof are still : then are they glad because they are quiet, and He bringeth them to the haven of their desire. Let them praise the Lord for His goodness, and for His wondrous deeds for the children of men. Let them

exalt Him in the public assembly, and praise Him in the elders' seat." Amen. (*Psalm cvii.*)

"And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord; throughout your generations ye shall keep it a feast, as an ordinance forever." (*Exodus xii, 14*)

ETERNAL God and Heavenly Father! with joyous sentiments all Israel comes before Thee this night, to thank Thee for Thine olden redemption of our fathers. Thou didst bring them forth,—and with them us,—from slavery unto freedom, from sorrow unto joy, from darkness unto light, the glorious light of Thy revealed will on Horeb. For all that makes a nation, for strength and inspiration, for duty and for dignity, for holy purpose and lofty aims, we have to thank the deliverance from Egyptian thralls, which this festive night commemorates. Accept, then, our weak, imperfect thanks for this redemption, the greatest boon in its results that Thou hast conferred upon mankind, and awaken our hearts to a feeling of the responsibility and duty attendant upon it. Cause us to be loyal, loving servants of Thy will, champions of the poor and oppressed of every clime and color, the foes, the uncompromising foes, of all that is idolatrous and superstitious. Let the memory of our own emancipation aforetime fill us with the love of liberty and equal rights for all, and with the desire to minister unto the happiness and dignity of all our fellow-beings. Free us all from the slavery of sin, the bondage of iniquity, the fetters of prejudice and ignorance; bring us forth from all distress, redeem us from every strait. So shall all Thy children intone the hymn of gratitude and echo the psalmist's words: they shall give thanks unto the Lord for His continuous goodness, for His wondrous work among the children of men.

Over me and mine, gracious Father, hold Thy hand in loving protection. Cause every harm to pass by our

threshold, as of old the abodes of our fathers were spared; accept our grateful service as the olden symbol on the doorpost of Israel's fearless devotion. And as we obey the prescribed precept, to remove all leaven from our homes this week, give us the strength of purpose and courage to cast out of our midst all defilement and all evil inclination, to the end that we may become worthier recipients of revelation, more perfect exemplars and interpreters of what Thou wouldst have us be on earth. Amen.

Then say the Evening Prayers, p. 16 to 20.

PSALM AND MEDITATION FOR PENTECOST.

“I will give thanks unto the Lord with my whole heart in the council of the upright and in the congregation. The works of the Lord are great, cherished by all that have pleasure therein. His work is honor and majesty, and His righteousness endureth forever. He hath made His wondrous works to be remembered; the Lord is gracious and full of compassion. He giveth sustenance unto them that fear Him, ever mindful of His covenant. He hath shown His people the power of His works in giving them the heritage of the nations. Truth and justice are the works of His hands, and all His well-devised precepts. They are established forever and ever, they are framed in truth and uprightness. Therewith He sent redemption to His people, commanding His eternal covenant: holy and awesome is His name. The fear of the Lord is the beginning of wisdom, good understanding have they who do thereafter: forever stands his praise.” (*Psalms cxi.*)

WITH solemn reverence do we approach Thee, Almighty God, on this anniversary of Thy crowning goodness unto our kind, when to Israel Thou didst give the revelation of Thy will. We thank Thee that Thou hast chosen us to be the first recipients of Thy truth, its interpreters unto all mankind. We thank Thee that this revelation was made in

full presence of all Thy chosen people, that all classes and all ages might learn that the Torah is for them in common. Idolatry and superstition didst Thou ban. Thou didst declare Thine inalienable right to our human reverence, and didst solemnly warn him who should fail in duty. For our weekly rest, for the refreshment of our powers, didst Thou care, O merciful Father, to whom Thy children's bodily and mental well-being is precious. Love for parents, the foundation of the home-life and of social welfare didst Thou demand, freedom from every species of iniquity and sinfulness. Thus didst Thou teach Israel to be worthy of the eagle's wings on which Thou didst bear them unto Thee and bring them unto the mountain of Thy holiness.

And upon us no less at this day does the sacred burden of the olden covenant repose, to be a nation wherein each one shall feel himself a responsible priest, a nation wherein each one shall be holy. Grant this high ideal shall never depart from us ; day and night may we meditate thereon to our betterment and elevation. Cause all men to see the wondrous power of Thy revelation, that by its fruits its value shall be proved, to the end that all sins shall cease from earth and evil-doers be no more. To us may Thy law be always instruction and consolation, that all the chances and circumstances of life may find therein their explanation and support. May contentment, cheerfulness and intelligent obedience to Thy will be ours, may peace and harmony exist around us as we thank Thee, Father and Teacher of mankind, for the revelation of Thy will. Amen.

Then say the Evening Prayers, p. 16 to 20.

PSALM AND MEDITATION FOR TABERNACLES.

“Give ear, my people, unto my teaching; incline your ears to the words of my mouth. I will open my mouth in a parable, I will utter dark sayings of old which we have

heard and known and our fathers have told us. We will not hide them from their children, telling the generation to come the praises of the Lord and His strength, and the wondrous things which He hath done. For He established it as a testimony in Jacob and appointed a law in Israel, commanding our fathers that they should make known to their children, that the generation to come might know them, even the children which should be born, that they might set their hope in God and not forget the deeds of the Lord, but keep His ordinances.

“ Marvellous things did He in the sight of their ancestors, in the land of Egypt, in the land of Zoan. He clave the sea and caused them to pass through; He made the waters to stand as a heap. In the daytime He led them with a cloud, and all the night with a light of fire. He clave rocks in the wilderness and gave them drink abundantly as from the depths. And yet they sinned against Him, rebelled against the Most High in the desert, by asking meat in their desire. Yea, they spake against God; they said, ‘ Can God prepare a table in the wilderness ? Behold, He smote the rock and the waters gushed out in overflowing streams; can He give bread also ? Will He provide meat for His people ? ’ Therefore the Lord heard and was wroth; and a fire was kindled against Jacob, and anger rose against Israel, because they believed not in God and trusted not in His salvation. And yet He commanded the skies above and opened the doors of heaven, and He rained down manna upon them to eat and gave them of the corn of heaven. He led forth the east wind in the skies and by His power guided the south wind. He rained flesh upon them like dust, winged fowl as the sand of the sea He let fall on the midst of their camp, round about their habitations, so they did eat and were well filled, and He gave them that they had desired. And He, being full of compassion, forgiveth

iniquity and destroyeth not; yea, many a time turneth He His anger away and stirreth not up all His wrath, remembering that men are but flesh, a wind that passeth away and cometh not again." (*Psalm lxxviii.*)

Lord of heaven and earth, our God and the God of our fathers ! The festival we now celebrate recalls Thine ever-watchful protection and goodness to our wandering forefathers in olden days, when under Thy miraculous leadership they trod the pathless Arabian deserts to seek the home Thou hadst assigned for them. Yea, manifold and most gracious were Thy love and Thy wisdom in providing for them. Many times they showed not the gratitude their daily experience should have inspired, but always in mercy and in forgiveness Thou didst turn away Thine anger and pardon them. Unto us, the descendants of these poor wanderers, show somewhat of the same condescension, somewhat of the same mercy. In all our walk of life shield us from harm and misfortune, or give us strength to rally our powers to endurance. Whatever shall be the course Thy wisdom hath marked out for each of us, we will gladly, proudly tread it, if we feel Thy hand within our grasp to lead and to encourage us. In danger and in straitness summon to our minds the memory of Thine all-seeing, all-powerful succor unto our people, which at all times and in every age hath never failed or been lacking. And as we at this festal season surround ourselves with the trophies of the tree-world, mindful of Thy constant care, which doth provide sustenance and refreshment in most abundant store: now that harvests are gathered and all the rich yields of field and orchard are safely housed, Thy annual bounty fills our souls with devout affection, for we see the constant repetition of Thy protecting, fostering hand that openeth and giveth food to all living creatures. Accept, then, our humble praise as the best earnest we can give of our grati-

tude, and aid us to make the proper return to Thee for Thy bounty to us in the shape of beneficence and well-doing unto our fellowmen. Teach us to look upon Thy gifts to us as in a measure trusts for those whose need is greater; to feel that our rejoicing is only then acceptable and worthy in Thy sight when it is accompanied by the rejoicing of all around us, the poorest and the lowliest too. Spread over us thus the tabernacle of Thy peace, in the sweet conviction that we thus are faithful servitors of Thy will, in being generous unto our fellows, even as Thou art generous unto us; kind and compassionate unto them as Thou hast been unto us in all time. And grant that this lesson of Israel's harvest-home shall extend through all the earth, that all men may acknowledge the truths of life, as Thou didst vouchsafe them unto Thy chosen people. Amen.

Then say the Evening Prayers, p. 16 to 20.

PSALM AND MEDITATION FOR CHANUKA AND PURIM.

"I lift mine eyes unto the hills: O whence shall come my help? My help is from the Lord, the maker of heaven and earth. He suffereth not thy foot to slip; thy keeper doth not slumber, behold, He slumbereth not nor sleepeth—the Keeper of Israel. The Lord shall be thy guardian, the Lord thy shade on thy right hand. By day the sun shall not smite thee nor the moon by night; the Lord will guard thee against all evil, He will guard thy life. The Lord shall guard thy going out and thy coming in from this time forth and for evermore. Amen. If not the Lord had been with us, so should Israel say: if not the Lord had been with us when men rose up against, then would they have swallowed us alive, when their wrath was kindled against us; then would the waters have overwhelmed us, the stream passed over our soul; yea, then would have passed over our soul the waves

of presumption Blessed be the Lord, who gave us not a prey unto their teeth. Our soul escaped as a bird from the fowler's snare; the snare was broken and we were free. Our help is in the name of the Lord, the maker of heaven and earth." (*Psalms cxxi., cxxiv.*)

Most true and wonderful it is, Almighty God, that from us Thy mercies never have departed, that no strait so sore, no persecution so pitiless but that Thy releasing hand did intervene to our salvation and redemption. Whatever the plans that malice wrought, whatever the restraints and fetters that armed tyranny did set upon Israel, Thy might prevented, Thy power released, and signal judgment the oppressor felt, that all the earth might learn that Thou dost desire liberty and not bondage for man, and that the selected custodians of Thy revealed will shall not therefore be oppressed nor their fidelity made their blame and accusation. Grant, O God, that the olden spirit of our fathers shall long survive in their posterity; grant that even in the altered, lightened circumstances of to-day Israel yet shall universally attest devotion to Thy law, glory in Judah's name, and pride in the pious reverence of the generations aforetime. And though the representatives of prejudice, such as the Persian favorite showed, of heathenish brutality and idolatry, such as the Syrian monarch displayed, shall perhaps not yet entirely disappear from this fair earth, inspire us with patience and forbearance towards such victims of benighted and uncivilized teachings, that the better truths of liberality and generosity shall pierce their way even unto them, and render all men humane and benevolent, the champions and the advocates each one of full justice and equal right for all. We praise Thee, Ruler of the Universe, that by examples of wondrous intervention and mighty championing Thou hast taught the world such lesson. Amen.

Then say the Evening Prayers p. 16 to 20.

SELECTION AND MEDITATION FOR THE NINTH OF AB.

“By the waters of Babel we sat down and wept; we wept when we remembered Zion. Upon the willows in her midst we hung up our harps, for there our captors demanded of us words of song; they that mocked us asked for joyousness—saying: ‘Sing for us of Zion’s songs.’ How shall we sing the song of the Lord upon the stranger’s soil? If I forget thee thus, O Jerusalem; may my right hand forget—, and may my tongue cleave unto my palate if I do not remember thee, if I place not Jerusalem head of all my joy. O how hath the Lord clouded the daughter of Zion with his anger; He hath cast down from heaven unto earth the ornament of Israel; He hath not remembered His footstool in the day of His wrath. The Lord hath destroyed and hath not pitied all the habitations of Jacob; He hath thrown down in His wrath the strongholds of the daughters of Judah—thrown them down to the ground.—*Psalm cxxxvii., Lamentations ii.*

Most sad indeed, Almighty God, are the associations of this dark day in Israel’s annals, whereon repeatedly dire disaster befel our people. With independence overthrown by armed might; the beloved sanctuary defiled by wicked and heathenish idolatry; the very name of Judah uprooted from its cherished home, heavy has been the chastening hand upon the nation. And the evils that then began, grew greater and more unbearable as time rolled on; the dark ages of the world were darkest indeed for Israel; and all the woe that unloving brothers could devise was wreaked upon the heads of our suffering people. But we would not complain of the centuried hardships we have endured; we can not impeach Thy wisdom and Thy justice in these the dispensations of ages now happily gone, since our eyes perceive that even in this dispersion our suffering has not

been in vain, for we have been the instruments of Thy providence in procuring the spread of the knowledge of Thy name. We do humbly beseech Thee, O our Father, who desirest that chastisement shall teach, and never crush, that the memory of the causes of our affliction shall lead us to their avoidance in the future. Prosper in our hearts the assurance that we, who of old were brought so near to Thee, are yet in duty bound to strive to rise highest above men in virtue, exemplary life, and reverence for Thy ruling hand. Grant that we shall repay the olden hatred of mankind by examples of benignity and brotherly regard for all men by earnest desire to smooth life's way for them and to help them bear its trials. Rejoice our hearts by continued evidence that Thou art not wroth with us for ever, that Thou afflictest not willingly nor grieveest the sons of men. Delight our eyes with the sight of the new prosperity of the land that was once our own, lying now mourning and in ruins; foster all righteous endeavors to bless it with civilization's benefits, and hold Thy protecting hand over them whom piety impels to seek a haven there to dwell and end their days. Whatever future Thou hast in store for beloved Palestine within our time, grant that the memory of its ancient sanctity, of the proud yet reverent devotion that from its chosen oracle ascended to Thee, shall inspire us to emulation and to obedience. Amen.

Then say the Evening Prayers, p. 16 to 20; after which, selected passages from the books of "Lamentations" and "Job."

NIGHT PRAYERS.

(A)

Another day has gone, and body and mind alike long for repose. But before I yield myself to slumber, the last words of my lips, the last meditations of my heart, shall be consecrate to Thee, Almighty God, and to Thine adoration. The day was begun with thoughts of Thee, with prayer unto Thy mercy will I end it.

I thank Thee, Father, that Thou hast guarded me this day in all my walks and duties. What I have gained, or what achieved, is not due to my skill or my endeavor, but to Thy fostering love and bounty. And although many an object for which I may strive at times shall prove unattainable, yet far be it from me ever to permit a spirit of discontent or disappointment to take possession of me. I can pacify my heart with the conviction that what I have failed to reach would not, to Thy wisdom, have seemed good and wholesome for me.

And now that this day is over, the reflection comes to me: Have I had Thee and Thy commands present to my mind? Have my conscience and Thy law been to-day my counsellors, or have I deviated from the path which Thou hast pointed out to us?

I beseech Thee, God, who searchest the inmost thoughts of man, to pardon me for all errors which, wittingly or unwittingly, I have, in the course of this day, committed, so that now, as I resign my body to rest, to my mind shall come the precious peace of heart and conscience.

Let strengthening and refreshing sleep now descend upon mine eyes and awaken me on a new day's dawning to health and cheerful work. Preserve me from all danger and harm. Be with me and with all my dear ones through the night. Let us nestle beneath the shelter of Thy loving

protection, so that though the light of day has gone from us for the present, the light of Thy grace and guardianship still shall shine over us. And Thou dost not sleep nor dost Thou slumber, Thou guardian of Israel; for Thy salvation do I wait, O Lord, Amen.

Then say the Shemang, etc , p. 39.

(B)

IN SORROW OR PERPLEXITY.

All-merciful Father, my heart is sad and my spirit is dejected. At this silent hour of the night, darker yet appear to me the trials of life, the sorrow and the perplexity which do hedge me round. My eager enjoyment has become embittered by my trouble, the dread burden of the present anxiety and the future's uncertainty appal me. Soothe my soul, Thou almighty God, assuage my suffering, and send me light and gladness, for as Thy power, so is Thy mercy, and Thou canst not desire my suffering. Nay, when I think of the manifold mercies with which every period of my life has been full; when I think of the many times I have awakened with happy consciousness to the numerous evidences of Thy fatherly love for undeserving me, I feel I ought with Thy servant David, repeat: "Why art thou cast down my soul, and why dejected? Hope thou in God, for yet will I thank Him, my ever-present help, my God."

So will I strive to banish my fears by thoughts of Thee, and subdue my anxiety with the solace of Thy goodness. I will bend to Thee and worship Thee, not only in obedience to Thine expressed commands, but in all the dispensations of Thy will unto me, confident always that Thy fatherly care will maintain me even in hardship, even in distress; and whether weal or woe shall come, Thy hand will not be lacking me in strength, in support, in protection. Grant peace

unto my soul thus, slumber and repose to my sore-tried spirit, and give that I may awaken unto new life and new courage, new strength and new endeavor. Amen.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

“Hear, O Israel, the Eternal our God is the Eternal ONE.”

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

“Blessed be the name of His Kingdom’s glory for ever and ever.”

“And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be on thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the doorposts of thy house and upon thy gates.”

“I lay me down and fall asleep; I shall awake, for the Lord preserves me. Into thy hand I commit my spirit; Thou wilt ransom me, O God of truth.”

Then say Adon Olam, p. 20.

INTRODUCTION TO THE HAGGADAH SERVICE FOR
PASSOVER.

“Give thanks unto the Lord, call upon His name, make known His doings among the peoples. Sing unto Him, sing praises unto Him, meditate upon His marvellous works. Glory ye in His holy name; the heart of them rejoiceth who seek the Lord. O ye seed of Abraham, His servant, ye children of Jacob, His chosen ones; He is the Lord our God, and His judgments are over all the earth. When Israel to Egypt came, and Jacob sojourned in the land of Cham, He increased His people greatly, and made them stronger than their adversaries, whose heart was changed to hate His people—to deal subtilely with His servants. Then sent He Moses, His servant, and Aaron, whom He had chosen, and they set among them His signs and portents in the land of Egypt. Hail He gave them for rain, and flames of fire upon their land; He spake, there came the locust, and the canker-worm, and that without number. He smote also the first-born of their land, the chief of all their strength. Egypt was glad when they departed, for the fear of them had fallen upon them; and He brought forth His people with rejoicing, His chosen ones with singing, giving them lands of nations, that they might keep His statutes and observe His laws. Hallelujah.” (*Psalms cv.*)

With thanks to Almighty God that He has preserved us to this season once more, my dear ones, let us proceed to the celebration of the olden Haggadah service, wherewith Israel from aforetime has marked the first hours of this Festival of Redemption. In our holy law we read: “Seven days shalt thou eat unleavened bread; and there shall no leavened bread be seen with thee in all thy borders; and thou shalt tell thy son in that day, saying, ‘This is because of what the Lord did for me when I came out of Egypt.’ And it shall be for a sign unto thee upon thy hand and for

a memorial between thine eyes, that the law of the Lord may be in thy mouth; that with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year." And these three olden symbols of the Haggadah have never lost their significance—the lamb, the unleavened bread and the bitter herbs. Just as of old, the blood of the animal which Egyptian idolatry revered, was sprinkled by the obedient Israelites, at God's command, upon the doorposts of their homes, where all might see it, so in our day too must Israel's most vigorous protest be made against all superstition and debasing idea of God. With unleavened bread and bitter herbs did our ancestors eat the lamb of sacrifice, as if to show that although at times we have been forced to live upon "affliction's bread" and oppression's bitterness, it was never long before the Most Holy One, blessed be He, effectively intervened in behalf of justice and mercy, for human rights and proper reverence. And since to this redemption from Egypt, you and I, and all of us, owe the honorable distinction we enjoy of being of the posterity of those to whom, when thus liberated, He was pleased to confide that precious privilege of His revealed will, it is becoming that personal gratitude as well should mingle with our prayers to-night, and that with all our service we should recognize that each one of us partakes of that signal mercy, which, out of love for Abraham, the first to recognize God in His purity and spirituality, the Almighty vouchsafed unto our enslaved forefathers in Pharaoh's land. With humility, then, and not with vanity; with thankfulness and feeling devotion, let us address our prayers to Him, that He may, in His benevolence, find us not altogether unworthy sons of those sires; that from our children's hearts shall never fade the recollection of all that the Lord did for us when He led us forth from bondage unto freedom,

from darkness unto light, from sorrow unto happiness.
Amen.

After the usual Service the following may be read or sung:

“Many a time have they afflicted me from my youth up, Israel may say; many a time have they afflicted me from my youth up, yet they have not prevailed against me. The plowers plowed upon my back, they made long their furrows; the Lord is righteous; He hath cut the cords of the wicked asunder.”

“They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. As the mountains are round about Jerusalem, so is the Lord round about His people from this time forth and for ever.”

Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told

He bade us make His glories known
His work of power and grace;
That we convey his wonders down
Through every rising race.

Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

Thus shall they learn, in God alone,
Their hope securely stands:
That they may ne'er forget His works,
And practise His commands.

—(*Psalm lxxviii.*)

'Twas like a dream when, by the Lord,
 From bondage Zion was restored,
 Our mouths were filled with mirth, our tongues
 Were ever singing joyful songs.

The nations owned that God had wrought
 Great works, which joy to us have brought.
 As southern streams when filled with rain
 He turned our captive state again.

Who sow in tears, with joy shall reap
 Though bearing precious seed they weep
 While going forth, yet they shall sing
 When coming back their sheaves they bring.

Psalm cxxvi.

To Thee, above all creatures' gaze,
 To Thee, whom earth and heaven praise,
 Whose ever-watchful providence
 Proves daily Thine omnipotence—
 To Thee our thanks in chorus rise.

Thou didst redeem the captive band,
 Who were enslaved by tyrant's hand ;
 Their cries were heard, their groans were stilled,
 Their yearning hopes at last fulfilled,
 And freedom dawned on Israel.

O God, Thy children recognize
 With grateful hearts this precious prize ;
 Thy people at each holy shrine
 Proclaim aloud Thy power divine—
 THE LORD DOTH REIGN FOR EVERMORE.

SPECIAL PRAYERS.

1. A DAILY PRAYER FOR THE FATHER OF A FAMILY.

Almighty Father, Thou who dost sustain all flesh, and through whose love innumerable creatures live and thrive, let me and those dependent upon me find always that which we need. It is not wealth I ask, O heavenly Father, but sufficiency, and that which will be to my advantage. Crown my efforts with Thy blessing; as in days of old Thou didst give sustenance unto Israel in the desert, allotting unto each one exactly what he needed, so do Thou grant that I shall always find my measure full, whenever I go forth in the fields of life to gather of Thy gifts. Thus guard me, merciful Lord, from want and privation, but guard me too from the temptation to employ unworthy means to my support, and rule my thoughts and actions that I may never swerve from the path of justice and righteousness. Enlighten my mind that it may be quick to discern Thy constant goodness around me; preserve me from the folly of ignorant and self sufficient pride. A contented heart give Thou unto me, that I may enjoy Thy manifold gifts with peace and happiness.

Let me have too, my Father, the means of aiding the destitute and the needy, according to the promptings of my heart and according to their necessity; permit me the happiness of making my threshold a haven for the truly unfortunate, where those who are in sore necessity shall find relief.

Preserve in health all the members of our happy household; keep all anxiety far distant from us. Grant that true devoutness may always abide with us. (For my dear children, those beloved pledges of Thy bounty entrusted unto my safe-keeping, especially do I plead; my God, hear

my prayer that they shall grow to be noble men and women, pious Israelites each one of them. Let success attend their undertakings, and amid life's manifold dangers guard them and preserve them from evil mishap and from evil example, that they may live in purity and uprightness before Thee, a glory unto Thy name, unto my heart a joy for all time.) Upon the head of my beloved wife, partner of my joys and sorrows, my treasured helpmeet, my trusty counsellor and faithful friend, Thy choicest blessings I implore; grant unto her always her unselfish hopes, her self-denying longings, for the happiness and welfare of all those near and dear unto her. Amen.

2. A MOTHER'S DAILY PRAYER.

My God, to Thee my heart is uplifted, as I commend unto Thy protecting care those dearest on earth to me. Guard well my husband and my children, all the members of my family, and all the inmates of our home. Preserve them from sorrow and misfortune; hold suffering and ailment far from us, that we may fear neither the dangers of the day nor the terrors of the night.

May Thy providence hold watch and ward over us in the performance of our daily duties. Give me Thine aid in controlling vain promptings within me so that I may rule my life with virtue and uprightness before Thee. Preserve me from idleness and foolish yearning for worldly pleasure; teach me that in my home I shall find my purest joys, my most pleasurable emotions in acts of womanly devotion, self-forgetfulness and simplicity. Bless me and those I love with health and cheerfulness: shield us all from temptation and sin. Let us find favor and regard in Thine eyes and in the eyes of all good men. Sustain and strengthen my husband in his daily labors; give him courage and endurance. Preserve for ever the tranquility of our

happy home and the peace that dwells in our hearts. For this I beseech Thee, for this have I set my heart before Thee, Lord, my rock and my redeemer. Amen.

3. A STUDENT'S DAILY PRAYER.

Almighty Father and source of all wisdom! grant me this day perception and wise insight, that the difficulties of my studies may disappear before my earnest efforts to master them. Train me to perseverance with my tasks, and patience if at times they seem to elude my powers. Strengthen my memory, that naught that has been laboriously attained shall glide from my possession and be lost to me. In all things teach me to see Thy majesty, working so silently, and yet so grandly, in all spheres and in all times; and as my knowledge grows from day to day, grant that its most prized result shall ever be the greater insight gained into Thy wise and wondrous ways. May the example of the illustrious men and women of the world be not lost upon me, but serve as additional incentives to the emulation of all that has gained for them posterity's recollection and approval. And even from the dark and devious paths that men at times have trodden, let the light of warning shine forth to admonish and preserve us. And thus, although my studies of the past shall present to me many a pain-ridden page of history for Israel, grant that the memory of the unrighteousness and blindness which worked such woe upon my race, shall awaken none but feelings of pity for the sufferers, and regretful sorrow for those who made them suffer. May the glorious revelations of Thy power and wisdom which science affords, evoke the purest adoration, the most reverent and grateful recognition of Thy master-hand in the lowest as in the highest forms of life, in the commonest, as well as in the most appalling, manifestations of Thy dominion. Teach me to be thankful to them

whose earnest wish it is to impart of their acquired knowledge unto me; grant that I always may be found modest and responsive to their exertions in my behalf. Grant me the wisdom to use my health wisely, and never to o'erstrain its resources or transcend proper demands upon it. Foster and preserve in me the qualities that shall endear me to my comrades and teachers, give me the wise perception to moderate and remove those which might prevent my aim. In whatever way Thy wisdom can find to bless my faculties and my exertions, in Thy bountiful mercy to all who seek Thee in truth, grant me grace and protection, strengthening and success. Amen.

4. DAILY PRAYER OF A BETROTHED BRIDE.

Merciful Ruler, in whose hand lie the destinies of every mortal! All the days of my life I have looked up to Thee lovingly, trustingly, but now more than ever do I feel the necessity of hiding myself in Thy protecting care. I am standing at the threshold of a new life, new emotions and new desires fill my heart, unknown aims and duties open up before me. I am betrothed to a man to whom I have promised to be a loving companion in joy and in sorrow, a devoted, an untiring helpmeet, to help him build up the structure of his house and fortune. Do Thou, O my God, cement this union of our hearts; bless us with harmony of feelings, of inclinations and of views—the guarantee of mutual respect and undisturbed peace. Let the life-dispensing sun of love arise upon the horizon of our united lives, lighting and warming with its beams every position and worldly station we may come to occupy; irradiating gloriously the eminences of fortune, and beaming serenely even into the abysses of despair and trouble; a light which shall grow brighter, a love which shall grow stronger, the further it advances across the heaven of our lives,

developing and maturing all flowers of happiness and peace.

Enlighten my mind, kind Father, that I may prepare myself properly for the tasks and duties that await me, that I may diligently study all that will tend to make me a prudent, wise, cautious and practical housewife. Give me of the spirit of my Jewish ancestresses, that shall sweeten my home with ancient piety and fervor. Grant me to acquire whatever virtue and accomplishment will enable me to attract and hold my husband's heart; that I may withdraw my thoughts from worldly vanities, from the trivial and empty pursuits which too frequently satisfy girlish ambition. Gladly will I banish the impatience and impetuosity of youth. I will strive to imbue myself with the spirit of gentleness, tolerance and forgiveness, and will bend all my thoughts and energies to the maintenance of a peaceful domestic life. To Thy care do I commend myself; I set my hope for success only in Thy favor and Thy aid; may Thy grace protect and strengthen me always. Amen.

5. A NEWLY-MARRIED WIFE'S DAILY PRAYER.

All-merciful Father, before I set about the tasks of the day, I turn my thoughts to Thee, that in sweet communion with my Maker, I may find strength and inspiration for the exalted and difficult vocation of a woman in her domestic circle. Great and holy is the calling of a wife, to consecrate and beautify her surroundings by means of the abundant love wherewith Thou dost fill her soul. Grateful indeed am I to Thee for the boon of this my home, where I may act as my heart dictates, and by deeds of devotion and love shape the happy course of all who surround me. My heart, which is so impressed with the loftiness of my womanly mission, knows no more earnest and ardent wish, than the desire never to be found lacking in the strength and energy,

worthily and faithfully to fulfil the requirements of my avocation, according to Thy commands and according to Thy will—to be, in short, the priestess in the sanctuary of my home.

But at the same time, a feeling as of anxiety creeps over me, lest I be found too weak to perform my duties; for the wife's calling is as difficult as it is beautiful and holy. Religion and duty make demands upon me that are not trivial. I must assist my dear husband as far as lies in my power, to attain his life's aims; I must share his burdens and his work. Beyond all else, my care must be bestowed upon the endeavor to make this home which Thou hast entrusted to my guidance, a temple of peace, wherein all the flames of passion and strife shall be extinguished, wherein all wounded feelings shall speedily be solaced, and at all times gentleness and kindness shall reign supreme.

And shall I be able to achieve all this? Shall I be strong enough to meet all these requirements? Shall I worthily, and with skill, fulfil all these my sacred obligations? Surely only by trust in Thee, only in the hope of Thy help. O Lord, let the fountain of love in my heart run never dry; let it flow strongly always within me and within the hearts of those I love. For to love, all tasks seem easy; by love, labor is made the pleasant pastime of the hour. When anger seizes me, even though it be just, let me vanquish and put it to flight at once; when cares oppress me, give me the strength to bear them, or let me dismiss them from my mind by resigning myself unto Thee. Ward off misfortune from my dear ones, let me find my best happiness in their welfare. Grant me success in my endeavor to make my home a spot consecrated to love, to purity and to peace. Amen.

6. A WIDOW'S DAILY PRAYER.

From the depths of my heart do I call upon Thee, my God and Father. Let me find strength in prayer to Thee. It has pleased Thee, in Thy profound wisdom, to take from me my husband (the father of my children). Whither, O God, shall I turn for consolation, if not to Thee, who art the defense of the widow and the orphan? Alone and forsaken as I am, where else shall I take refuge but in Thee? Yea, only in Thee, who art the shield of the oppressed, the stay of the drooping, the refuge for them that are lost. I stand before Thee with a torn and bleeding heart, for the past was bitter and the future is dark and gloomy before me. But with my hope in Thee do I console myself. Thou wilt illumine my night, Thou wilt heal my wounded heart, and cheer my stricken spirit. Have mercy upon me (and on my bereaved children). Let me not fall into dependence, but support and sustain me from Thy hand, which is open unto all. (Aid me in my feeble efforts to the education of my children, that I may guide them safely through the mazes of life, on the path of virtue and eternal salvation. Be Thou their shield and their rock of reliance, for man has no truer friend, none wiser, none mightier, none more loving, than Thee, Father of the orphaned). In every hour, in every phase of need and necessity, be Thou my strength, be Thou my guide. To Thee do I look in confidence, do Thou not forsake me, do Thou not cast me off; help me for the sake of Thy holy name. Amen.

7. AN ORPHAN'S DAILY PRAYER.

My God, my Father, in Thy grace and goodness turn to me, who am alone and forsaken. The beloved guide (guides) of my youth has (have) passed away from me; do Thou not desert me or cast me off. Who else will help me?

To whom shall I flee for help and counsel, for love and for protection, if not to Thee? Assist me from Thine abundant stores of love and power; make easier for me the difficult path in life which lies before me. Instruct me that I may recognize Thy holy will and bow before Thy law. For all Thy creatures dost Thou prepare sustenance—aye, “to the young ravens when they cry.” Bestow also upon me food and shelter and raiment, grant that I may never lack the necessities of life. Bless me so that I need not call upon the sympathies, or become a burden upon the charity, of men. O God, in Thee alone I put my hope, [and I pray that the beloved (father) (mother) Thou hast left unto us shall be so strengthened and so blessed by Thy compassion that (he) (she) shall look back even upon this dispensation and confess, that what Thou doest is well done]. Amen.

8. DAILY PRAYER DURING THE WEEK OF MOURNING.

Lord God, who hearest the prayer of all! Thou dost behold him who weepeth in the seclusion of his chamber, dost endow him with strength, and grant him help and solace in his grief and distress. Look also upon me, Heavenly Father, who am stricken with grief, have pity upon my broken spirit and heal it, for Thou art near to all who bear trouble in their hearts. In Thine infinite wisdom Thou hast torn from my side my beloved father (husband, brother, son, friend) (mother, wife, sister, daughter, friend). It is Thou who givest life and death, humbly do I bow before Thy will. Thou givest and Thou takest; Thou slayest, but dost also recall to life; this shall be my consolation. According to the decrees of Thy law, and in the manner of the pious of our people, I give praise unto Thy name and exalt Thy Providence in the hour of gloom as in the day of joy, in misfortune and in happiness, all the days of my life. O Lord, take the soul of the departed under Thy

protecting pinions, let it dwell near to Thee in the enjoyment of eternal felicity, and may it be Thy will that at the proper time, my soul shall rejoin the beloved one in the realms beyond. Amen.

9. PRAYER ON THE ANNIVERSARY OF A PARENT'S DEATH.

Thoughts of Thee, beloved father (mother), daily occupy my heart, but this day, the anniversary of thy departure from this life, is especially devoted to thy memory, and I am filled with deep emotion and with sorrow after thee. This day leads me back to the time when thou didst still dwell among us, when thy love guarded me with tenderness and care, and I could take refuge on thy heart, to find there solace for misfortune and sympathy with my joys. Methinks I see thee before me, and thy love-beaming countenance; and the sweet tones of thy voice still vibrate in my soul as though they had but just died away upon the air.

God has called thee hence, and of thy beloved being nothing has remained with me but the precious memory and the pious teachings thou didst impart to me in thy life-time. With filial piety will I cherish them in my heart and cling to them; I will treasure them as thy priceless legacy and guard them sacredly. So shall devotion to thy memory and a righteous way of life in thine honor, be the links that bind me to thee yet, and every good act which thou shalt see thy child perform, shall be a pledge of my endeavor to please thee and to honor thee even in the life beyond.

And thou, O all-merciful Father, accept with favor these expressions of filial love that mourns a beloved parent, and hearken to my petition. Receive with favor the soul of my beloved father (mother), grant it to dwell near to Thy radiant throne and to share the felicity of the life that is hereafter. And unto me, my God, give aid, counsel, and protection. Imbue my heart with hope divine, and teach

me to walk through all my days in the footsteps of the God-fearing and the virtuous that I may ever be worthy of Thy favor and of the love of those departed ones who dwell near Thee. Amen.

10. A BRIDEGROOM'S PRAYER UPON HIS WEDDING-DAY.

Almighty God, to Thee alone the future stands revealed. Thou alone canst see the path unto its end, on which this day I set my foot, now that I am about to unite myself to my beloved bride, and be to her husband and intimate friend. This I do, my God, in full reliance upon Thy help to speed my endeavors to be unto her a good husband, a loving protector and a faithful spouse. Aid me with Thy strength to make her life a happy one, to save her from care and sorrow when it shall be possible, that together we may travel the path of life, in happiness and rejoicing, in mutual aid and counsel, mutual reliance and mutual trust. Grant me the wise perception to see how I best can show my devotion ; to be patient with her weakness in hours of trouble or suffering, to be thankful for her strength and courageous endurance, when I am bowed with sorrow or distress. Grant that she shall never miss the love she has enjoyed from those of her own home, in the full abundance of my exertions to her happiness and welfare. With her counsel and inspiration, bless my efforts to win subsistence for us both. Cause Thy blessings of peace, love and harmony to rest upon our dwelling, so that when the time shall come that we can look back from the distance of long years unto this day, we still shall bless its recollections, and in our mutual affection shall own, that its fondest, brightest anticipations, have by Thy grace, been amply realized unto us, Amen.

11. PRAYER OF A BRIDE ON HER WEDDING-DAY.

Almighty Father, full of trust I lay my future lot in Thy

hand. Veiled with uncertainty it lies before me, but confiding in Thine endless goodness and at the side of the beloved one whom Thy providence has allotted unto me, I enter with cheerfulness upon the new state, upon the new life, that is before us, confident that Thine assistance will not be lacking. My God, bless the union which we are about to consummate in Thy name, and pour of the fulness of Thy divine grace upon the hour in which we join hearts and hands forever. I will strive to be a dutiful and loving wife, to emulate the examples of virtue among the noblest of our race, that I may earn the world's respect and Thy benevolent aid and countenance. Pardon now, I entreat Thee, the follies of my youthful years gone by, and the faults I have been guilty of against my beloved parents, elders, relations and friends. Consecrate my heart wholly unto Thy service, and let me walk before Thee robed in purity. My home and heart to Thee I devote, to Thee and all that is good and noble; aid me to shun the vanities and follies of life. Guard our new home from every shape and form of disaster and misfortune; let many happy years be spent there, of love and peace and harmony, free from envy of the lot of others, and free from the bane of others' envy. Bless and prosper unto us our handiwork, that on us the words may be realized: "May the Lord give thee all Thy heart desires, and all thy wishes be fulfilled," Amen.

12. PARENTS' PRAYER ON THEIR CHILD'S WEDDING-DAY.

(A.)

My God, the joy which fills my heart this day is very great. Not alone hast Thou extended Thy protecting hand over me and mine up to this day, but Thou hast now permitted me to taste that supreme delight of seeing (my beloved son wedded to the wife of his choice) (my beloved daughter wedded to the husband of her heart). Thou who

lovest all Thy creatures as a Father, Thou knowest well the gratitude and joy of my heart ; for my tongue fails me to shape the words that best will tell them. I am happy when I remember how manifold, and at times how serious, were the dangers that menaced my child's life from infancy until now, and the cares and troubles I too have had to undergo and that over all of them Thy hand did help us, and preserve us from injury and from sorrow. Grant me yet fuller favor, if I now supplicate Thy blessings upon these my children. Give the newly married couple all that is for their advantage and their happiness. Grant them health uninterrupted, peace and happiness together. Let them never lose their faith in Thee, but know that they may ever turn unto Thy grace for help in time of need. Bless and prosper all their undertakings. Be praised, O Lord, our God and Universal King, who dost rejoice the heart of bride and bridegroom. Amen.

(B.)

What strange commingling of happiness and grief, of sorrow and rejoicing, my God and Father, do I realize upon this day, when my beloved child shall reach his (her) hand to her (him), by whose side life's path must now be trod together. My heart is full of gratitude for Thy manifold mercies that have enabled my dear partner and myself to rear him (her) and bring him (her) to this joyous occasion, while so many, alas ! have fallen by the wayside of life, with untimely years. I thank Thee that Thou hast spared me to witness this glad festivity and to participate in the holy joy my child experiences this day.

But then I know, Almighty God, that the path in front of them is not always as joyous, as this, its initial step ; I know that this happiness does not always endure for long years, and that many a time deep sorrow has ensued upon

this ceremony. Keep my beloved children from such terrible fate, my God ; hearken unto my inmost prayer, that only happiness shall follow this day's inauguration. Trials, of course, will come: dark hours, times of probation, unfailingly will appear ; but with Thine assisting hand, all these shall be surmounted, and their passage leave them wiser, happier, more experienced and mutually reliant.

My Father, strengthen all their good impulses, their loving promptings, strengthen all that can make the new life that is before them sweet and holy. Beyond all, foster in them the sense of their dependence and reliance upon Thee, that piety and reverence shall mark their home, and all the sacred sentiments that from aforetime did mark the Hebrew's abiding-place. Let the offices of religion be steadfastly administered, let the voice of prayer to Thee regularly ascend, that as from Thine olden altar in the Temple, the incense of their heart's devotion shall find acceptance and blessing in Thy sight. Grant them mutual forbearance, willingness and love of mutual sacrifice : may the impulses to peace and patience always be the strongest in each of them, that their household be a sanctuary of harmony, a dwelling-place for serenity and piety. Amen.

13. A MOTHER'S PRAYER DURING HER SON'S INITIATION.

Gratitude and praise unto Thee, all-merciful Father, who hast looked upon me with favor, and blessed me with a son who now shall be initiated into the holy communion of our faith. With gladsome heart I consecrate him unto Thee, and with sentiments of thankfulness I yield him up unto the covenant of Abraham. Strengthen him, Almighty, in body and mind ; let him grow in faith and in piety, so that willingly he may forego material pleasures and earthly comforts, if need shall be, for exalted and divine purposes. May he be ready to sacrifice his dearest wishes for the sake of exe-

cuting Thy will and Thy commands. As this day his entry is sealed upon the altar of religion, may he in the coming years retain his allegiance to the olden covenant which makes him a servitor of Thy law, and an exponent of those undying principles of devotion to Thee and of love to all men, which are the traditions of Israel's people. Bless my son and preserve him to me; cause Thy countenance to shine upon him and be gracious unto him; lift up Thy countenance upon him, and grant him peace, and life and happiness. Amen.

14. PRAYER ON A JOURNEY.

O Lord, my God, to Thee do I commend myself. Wherever I may be, whithersoever I may go, I am always under Thy protecting hand and care; so whether I stay in the happy circle of my home, or whether I journey abroad and among strangers whom I know not, I fear not nor do I care, for in Thee my trust is placed.

Kind Creator, Thou dost protect and guard the humblest creatures; even the bird in its migrations over unknown lands and seas is watched and guided by Thy fatherly care. Then take me as well, who with uplifted heart am seeking Thee, unto Thy paternal protection and guardianship. In Thy bounteous love smooth all paths before me, and guide me happily unto my journey's end. Aid me with Thy strong arm and with Thy prospering blessing, in the fulfilment and realization of my plans and projects.

But not for myself alone doth this my petition ascend, but imploring Thy divine guardianship as well over my home and the dear ones I have left there. Watch and guard them in Thy grace; preserve them from evil and from all fear of it; keep anxiety and trouble far from their hearts, and bring me back to them in health and happiness. Amen.

15. PRAYER DURING A VOYAGE.

Almighty Creator of the Universe ! Lost in amazement, my eyes wander over this boundless waste of waters which stretches before me. Beneath these billows, in the fearful depths of ocean, there is a whole world of marvels, of models of Thy wisdom and power, and all the denizens of regions yet unexplored, call Thee, O God, their Lord, their Master. Together they sing of Thy glory and Thy praise unto the firmament with its studded vaults of worlds upon worlds, and these shine back again into the deep, a ceaseless round of adoration and of praise. My God, how small am I, how insignificant, in all this grandeur of Creation ! Humbly I ask myself, "What am I in all this boundless universe, amid all these countless hosts of worlds and living beings ? What is man, O God, that Thou shouldst remember him, the son of man, that Thou shouldst think of him ?"

"And yet Thou hast raised him above all other things; Thou hast crowned him with glory and with honor, in that Thou hast given him dominion over the works of Thy hand, everything hast Thou placed at his feet; flocks and herds altogether, the beasts of the field and the birds of heaven, the fishes of the sea and whatsoever passeth through the paths of the sea."

Yea, Thou hast installed him as the lord of Thy creation. Even the mighty sea and its vast, mysterious inhabitants, Thou hast subjected to his commands, so that he maketh a path through the mighty waters, along which he and his possessions are safely borne.

But it is wholly to Thy grace and Thy beneficence that man owes his eminence. Thy hand supports and stays him, whether it be through the mountains he journeys, or over the waves and billows. Thy spirit enlightens him, Thy

power strengthens him ; believing in Thee he finds wisdom and vigor to conquer peril and danger. But he knows that with a nod from Thee, earth trembles and totters, and with it man, the son of earth. Thy mountains rise, the abysses yawn before him, and forthwith he and his dominion vanish away.

O may Thy grace never desert me, but give me Thy aid during this perilous journey. Surround this vessel which bears me and my companions, with Thine almighty protection, as Thou didst bear the Ark upon the face of mighty waters. Let it glide safely over a peaceful sea, speed it on the wings of favoring winds and weather unto the haven of our desire Amen.

16. PRAYER AFTER A VOYAGE.

Praise and glory unto Thee, my God ! Once more I stand upon firm ground, once more the beauteous land lies around me in all its calm and happy glory. From the depths of my heart I thank Thee, God, for Thy tender protection among the perils of the deep, where but a frail plank, or a slender bolt, intervened between me and death. Thou art the Lord and Creator of all, "Thy spirit broodeth over the face of the deep," Thy grace surrounded us. Over shoals and tides, through waves and currents, Thou hast led me unscathed. Thou didst imprison the storm, whose unfettered rage upwhirls the ocean's depths, while man, with all his boasted skill, stands a feeble, terror-stricken witness of the power he cannot cope with. So mayest Thou, in Thine excellent mercy, protect and rescue me from the waves of misfortune. Shield me from the attacks of malice and from the currents of persecution when they surge around me; also from the storms of passion when they rise and rage within me. Manifold indeed are the pitfalls of life around us; in our own hearts, temptations to sin and trans-

gression hide and lurk. But with Thy help, O God, we can vanquish every temptation, resist all allurements. Thine are the power and the strength, to Thee are due honor and adoration and glory for evermore. Amen.

17. PRAYER DURING A STORM AT SEA.

God, my Rock and my Refuge! Terrors convulse me and fear hath taken possession of me. Loud rises the roar of ocean, its wild waters surge high, as the cruel, shrieking wind lashes them to fury, and these frail and trembling planks and timbers strain and groan as they are tossed from wave to wave. But be not cast down, my soul, nor be disquieted, for in the midst of these perils, I feel I am not abandoned: God, the Almighty ruler of all things, is with me in my heart. High over the thundering waves His spirit hovers; through the billows' wild rushing, His voice whispers to me, in comfort and support. "The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is over the many waters." Almighty Savior, who uttereth commands to the angry floods, and with a word restrainest the terrors of the storm, Thee do I entreat, Thee do I call upon. To Thee my prayer ascends from my grief-stricken heart. Aid us, Father, and give us not over to the destruction which threatens. Extend Thy protecting hand over us and lead us graciously through the raging waters unto the haven we are seeking, and I will thank Thee, God, all the days of my life, and feel that I have been especially called to walk in the paths of piety and godliness, virtue and love. I beseech Thee, hearken unto my prayer, our Father and our Preserver. Amen.

18. AFTER ANY DANGER SAFELY PASSED.

"In my distress I cried unto the Lord, and He answered me with enlargement." Fear and trembling reigned in my

soul, for dangers encircled me and my distress was great. But now, thanks to Thee, my God, the peril is passed and I breathe freely once again. My heart, but now compressed with terror, beats freely and calmly, and from my soothed soul my prayer ascends to Thee, who didst spread over me the wings of Thy protection, and didst shelter me with Thy potent hand in the hour of straitness and distress. What should we be and what would become of us, my God, if Thy guardian eye did not watch over us continually, and Thy paternal hand did not protect us in times of danger and adversity? How great then, how infinitely exalted, art Thou in Thy patient care and constant love for us! Close to thy heart Thou dost carry us; without Thy will, not a hair of our head is harmed. Not always do we see the dangers which encompass us, not always do we recognize the menacing evil, but "the angel of the Lord encampeth around His worshipers, to rescue them"; and when we fear that we must sink in misery, when destruction from all sides is about to seize us, when our strength and our wisdom are set at naught, then dost Thou send forth Thy word, and the danger is over; the shadows of darkness are scattered and flee, light appears, terror is turned to joy, and timidity to happiness :—

" Though grief may dwell the troubled night,
Yet joy shall come with morning light.

Therefore, my God, will I ever put my trust in Thee, devote myself, heart and soul, to Thee, and never forget, that, however perilous our condition may be, "Thine arm is not too short to save." Thou dost allot all destinies and happenings according to Thy wise and just will, and for man there can be but one real misfortune, namely, to lose through sin or crime, his own happy conscience, and with it Thy divine favor. O may I never become so miserable, never may Thy

grace be forfeited by act of mine! Under Thy protection I am secure, under Thy sheltering hand I am well guarded. "Save me, O Lord, and I am saved indeed; for Thou art my glory." Amen.

19. ON DEDICATING A NEW DWELLING.

First say the usual "Evening Prayers," then continue as follows, the Reader and the Company saying alternate verses:

"Except the Lord shall build the house, in vain the builders toil."

"Except the Lord shall keep the city, in vain the watchman waketh."

"Blessed is he that feareth the Lord, and walketh in His ways."

"When thou dost eat thy hand's own labor, happy thou, it is well with thee!"

"Thy wife shall be a flourishing vine, within thy hall's recesses."

"Thy children all, like olive-plants round about thy table."

"Behold, that thus the man is blessed that feareth aye the Lord."

"The Lord shall bless thee from Zion's mount, with Israel's welfare all thy days."

"And may thou see thy children's children, and peace upon all Israel." Amen.

PRAYER.

Almighty Father, in Thee is all our help, Thou ruler of heaven and earth. We implore Thy benediction upon this new home, which these, Thy servants, would dedicate to Thy holy name. Of old Thou didst give light and joy in all the habitations of Thy chosen people, even when darkness

reigned without, and terror dwelt on all surroundings. That mercy show, too, unto these who here shall dwell, that though gloom and trouble, storm and trial rule outside, within these walls shall ever be a haven of quietude and peace, where mutual affection shall beautify and strengthen life, inspire to duty, and support beneath all trials and all experiences. Bless them in their coming in, and bless them in their going out. Bestow Thy grace upon all their undertakings, that all that is attempted in honor of Thee and in reverence for Thy law, shall prosper and reach due fruition. Thy choicest blessings of health we implore for them; in all the ills and ailments that shall come, give Thou the supporting strength and vigor that shall ward off all baleful results. Beneath this roof-tree, let only happiness and love of purity reside, cheerfulness and gladness of heart, together with a deep and reverent love for Thy word and law, that shall show itself in love and piety, in words and deeds of charity and true benevolence, helpfulness unto them that need, willing aid to all who seek. Merciful God, accept their thanks that Thou hast preserved them, sustained them and brought them to this gladsome hour, when with prayer to Thee and the good wishes of their friends, they seek to consecrate their dwelling to restfulness and happiness beneath the shadow of Thy pinions, Amen.

“The Lord bless thee and keep thee. The Lord cause His countenance to shine upon thee and be gracious unto thee. The Lord lift up His countenance to thee and give thee peace.” Amen.

SICKNESS.

INTRODUCTORY MEDITATIONS.

Life and health are, perhaps, not the very highest of man's gifts from God, but they are at all events very important and precious endowments, for the material life is the preparatory stage to the life eternal and spiritual. Life is the period of plowing and sowing for the future harvest, the day of "labor in the Lord's vineyard." Viewed from this standpoint, our life becomes of inestimable value, and every moment thereof is precious, for that moment is enough to lose or win eternal salvation.

The duty is, therefore, obvious of preserving life as a sacred possession, of avoiding all things which tend to endanger or destroy life and health, wholly or in part, no matter whether the ill effects are likely to be, in point of time, immediate or more remote.

It follows, too, that it is a sacred duty to promptly set about restoring shattered health as far as lies within our power. The means hereto are afforded, partly by natural processes and drugs, partly by God's disposing hands controlling these natural processes. The consideration of the former fact dictates the obligation of securing the services of a physician, for he is skilled in applying the medicines and cures which nature places at his disposal.

But care for the restoration of our bodily health, a common prompting of all, becomes a virtue only when the mind, equally with the body, is set in order and prepared to grapple with the ailment, in the manner following:—

1. We should constantly have in mind the divine purposes of affliction, and bend all our effort towards speeding their benefits on ourselves, bearing our maladies patiently as admonitions sent to us by God's wise but inscrutable love,

or as His chastisement for our sins and shortcomings. Reflecting thus seriously upon the fact of life and its objects and duties, we should be brought to earnestly renounce all frivolity, and senseless, not to say mischievous, pursuits, and so to purge ourselves in the fire of affliction from the dross of sin.

2. We should feel impelled to this solicitude for the restoration of our health, less by our physical suffering than by the earnest desire to continue to live in a life of usefulness and religious duty, earning the favor of God and the gratitude of our fellowmen.

3. We should then resign ourselves to the physician's care implicitly, leaving the outcome of the struggle confidently in the hand of God. "My son," writes Sirach,* "neglect not thyself in thy sickness, but pray to the Lord to make thee well again. Repent of thy sin and cleanse thy hands [from iniquity]; purify thy heart from all evil, and send for the physician."

The sick man should, if necessary, make his will betimes; indeed, this should be done properly in days of health, for life is not within our control, and passes away quicker than we think. Our life is a shadow which departs suddenly and without warning, when the light is removed. We are warned by this brevity and uncertainty of existence to set our worldly affairs in order in good time. Sirach teaches: "When the days of thy life approach their end, and the hour of death draws nigh, thou shouldst have distributed thine inheritance." When a man has made his will, his last hours will not be darkened by worldly cares, nor his soul prevented by earthly anxieties from dwelling on things spiritual and eternal. We should also recollect that that portion of our

* JESHUA (or Jesus) BEN SIRACH, of Jerusalem lived about 102 before the common era; a Jewish writer of eminence, author of a celebrated book of "Wisdom," (Proverbs) written in Hebrew originally, and translated into Greek by his grandson of similar name. His book is included in the Apocrypha.

wealth alone accompanies us, it may be said, which we have devoted to the glory of God's name by gifts to synagogues and other religious institutions, hospitals, orphan asylums and other refuges for the poor and the distressed.

It is to be desired that the confession of sinfulness, and the promise of amendment of our path should recovery be vouchsafed, be not delayed. Many postpone it out of the foolish fear that such preparation would hasten death, whereas, to the contrary, the sweet calm and peace which such a course results in, is a very powerful factor toward recovery. The sickness itself, moreover, is to be considered as a reminder from Almighty hand, that "our house is to be set in order," so that we may not have to leave life, if that is to be the issue, totally unprepared in ourselves, and having neglected provision for those we leave behind.

2. ON VISITING THE SICK.

To find others interested enough in them to visit them when ill and suffering, is happiness and comfort for the sick amid their trials. It makes them more patient to see that others sympathize with them even though totally unable to relieve them. Rightly, therefore, have our sages included this kindly office of visiting the sick among those deeds which are to be rewarded both in this life and in futurity.

Nevertheless, we must be guarded against overcrowding and senseless prattle in the sickroom, both of which are positively injurious to the sufferer. To be useful to him, in the house or outside of it, to wait upon him, to watch by day or night at his bedside, to contribute to his cheerfulness and peace of mind, these are the offices with which we may charge ourselves. More intimate friends may, and indeed should, endeavor to turn his thoughts, if he be seriously ill, towards the possibility of non-recovery, and the conse-

quent duty of making testamentary or other dispositions, and also to the duty of making peace with God by confession of sinfulness and sincere contrition. It should be our part to encourage him to this, and, at the same time, to imbue him with hopefulness and confidence, and trustful resignation to the will of God, whatever it may be. Comforting reading, such as selected prayers, psalms and meditations, are often very useful in putting morbid fancies and gloomy apprehensions to flight. The conversation may be cautiously led toward the sick man's worldly affairs, and expressions of his desires as to their disposition may be gleaned from him, or the incentive thus be given to the formal drawing up of a will. His attention may be drawn to the fact, that such matters as this, and reconciliation with God upon a sickbed are matters beneficial in any event, since they evidence humility and resignation, and so calm and ease our minds. Finally we should not omit to pray for the sufferer in our own devotions. Rabbi Chanina once said in the name of Rav: "He who has an opportunity of praying for a sick man and neglects it, is a sinner, as the prophet Samuel said unto Israel, 'Far be it from me that I should sin against the Lord by ceasing to pray in your behalf.'" (1 *Sam. xii. 23.*) Even for a sick enemy we should offer such prayer as David did of old. "When they were sick, my clothing was sackcloth: I afflicted my soul with fasting and my prayer was eloquent within me; as though he had been to me a friend or a brother did I walk about, as one that mourned for a mother did I sorrowfully bend down my head." (*Psalms xxxv. 13, 14.*)

3. PRAYER IN BEHALF OF A SICK PARENT.

Father of love and mercy, when every hope has proved in vain, and all help else seems unavailing, then still "Thy hand is not too short to save." My dear father (mother) is

stricken down with disease; I behold his (her) suffering and am powerless to help. The skill of man is of no avail against the ailment's ravages; then do Thou send Thy healing balm. My God, look upon my tears, see my grief. Preserve to me my father (mother); deprive me not yet of his (her) paternal love and devotion. Thou inclinest Thine ear "to all who call upon Thee, to all who call in truth;" from the depths of my heart I cry: O Lord, grant health, grant life to my beloved parent, that he (she) may long continue to be my living exemplar in the path of goodness and affection. Amen.

4. PRAYER FOR A SICK HUSBAND OR WIFE.

Heavenly Father, it was in Thy wisdom Thou didst link my destiny with that of my beloved husband (wife), for we have loved each other truly, and have lived in love and harmony. Life has become full of meaning and high aims to me, and with grateful recognition of Thy goodness in its whole extent, do I look up to Thee.

But the stronger and the deeper the love that unites me to my husband (wife), the keener is my suffering now, when I behold the anguish in which my loved one lies. And when the thought seizes my mind that there is the possibility of my losing my faithful, prudent husband (my affectionate, self-denying wife) my heart is filled with gloom and fearful anxiety. But then again I recall Thy mercies and Thy love which are of old; hope and confidence drive off the dark forebodings which oppress me and make me despair. A voice whispers to me, 'God hath not joined you both, so soon to separate you.' In Thy benevolent mercy grant that this shall prove to have been a trial unto me, a purification of our lives, a strengthening of our loves, an incentive and reward at once to better living, better doing, in life, and bid the destroying angel to hold his hand from beneath my roof-tree.

And if I have sinned against Thee, Father, consciously or unconsciously, in matters grave or of comparatively light import, do Thou in this mine hour of anguish, pardon me that I may amend my errors: look upon the tears that well from me [look upon the tears of mine innocent children who fear the loss of their father's (mother's) love] and send speedy and complete recovery unto my beloved husband (wife), Amen.

5. PRAYER FOR A SICK CHILD.

Allmerciful God, from the depths of a woe-stricken heart I call to Thee; Father, hearken unto my prayer. Spare my child, spare its young life to me, Lord of Mercy; take not from me this beloved treasure Thou hast bestowed upon me. I know that this, like all other of my possessions, is of Thee and through Thy favor: according to Thy will shall be its disposition. Do Thou grant it to remain to me. In days of old, Thou didst proclaim to Thy suffering community: "Call upon Me in time of need and I will hear thee." And in Thy name Thy servant Isaiah assured Thy people Israel, "I will pour out My spirit upon thy children and My blessing upon thy posterity." So let this promise be extended unto my child as well; grant health and long life unto it. To me too give strength in all the trials and straits of life, fortify my courage in the performance of my religious duties, and the endurance of what Thou dost see fit to lay upon us to bear. In Thee, O Lord, I place my trust, Thou art from of old our refuge and our help, near to all who seek Thee, Amen

6. PRAYER IN BEHALF OF A SICK BROTHER, SISTER OR FRIEND.

Lord of all life! With few words, but with deepest feeling, our great leader of olden time interceded at the footstool of Thy grace in behalf of one dear to him, and

thus he prayed: "God, I pray Thee, heal her now!" And not according to the measure of his words didst Thou answer him, but by the profound emotion that swayed his very soul. When now I come, my God, to ask for similar mercy for my stricken brother (sister, friend) I build my hopes, not upon my words or form of prayer, for there is not a word upon my tongue, but Thou, O Lord, knowest it altogether. But with all my heart and all my soul, I crave Thy richest meed of mercy for the sick one for whom I pray, and humbly implore relief unto his (her) suffering, cessation unto his (her) ailment. Speed all the help that skill can proffer; grant keenest discernment to those who attend upon him (her), and dispose all the effects our poor science can not always control, towards recovery and health. For unless Thou dost guide, all care is vain; if Thou dost not favor, man's exertions are all for naught. So send Thy help and Thy counsel, that again we may see the loved one strong and well, that again Thy goodness to those who seek Thee in truth and confidence shall be most evident. And however long the trial yet shall be, however slow must be the progress to recovery, grant him (her) patience and endurance humility and resignation to Thy will: and if it should be Thine almighty will, as this my humble entreaty desireth, that perfect convalescence shall presently approach, sanctify this trying experience unto him (her) and all of us, that gratitude shall mark our days, and loving devotion repay Thy favoring bounty. Amen.

7. A SICK PERSON'S PRAYER.

Eternal God, hear my prayer and let my petition come before Thee. Hide not Thy face from me, incline Thine ear to me in this day of my distress; when I call, do Thou in Thine infinite mercy, send speedy answer. Heal me, O Lord, for my body is held in the thrall of sickness; look

down upon me and help, lest I fall asleep in death. Through Thee alone can I be saved, in Thine assistance is my only hope. Send me a perfect recovery, release complete from every pang and pain, for Thou, Lord God art, indeed, the great Physician of all flesh, skilful even as Thou art merciful. Amen.

8. A PRAYER OF RESIGNATION, AND CONFESSION OF SIN,
FOR THE DYING.

My God and the God of my fathers! I acknowledge before Thee that it is in Thy power to determine whether I shall arise from this couch, or whether I shall here fall asleep in death. With all my heart I pray, that it may be Thy will that I recover, and live many years yet of usefulness and upright endeavor. But if it should be Thy decree, that I shall rise no more, grant that my submission shall be atonement for all the sins of my life, for all the iniquity and all the transgressions that I have been guilty of from the day I came on earth until this day. Hold me worthy at least of life in the future state, that, though I might have made better use of the days allotted to me here, I shall still be permitted to enjoy of the happiness Thou hast in store for those who pass the portals of the grave. Show unto me the path of everlasting life, fulness of joy in Thy presence, everlasting beatitude at Thy right hand. Amen.

Then, if there are children, the following blessing may be added :

“May the Lord bless thee and preserve thee May the Lord cause His countenance to shine upon thee and be gracious unto thee ! May the Lord lift up His countenance upon thee and give thee peace !”

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

“Hear, O Israel, the Eternal our God is the Eternal ONE.”

בָּרוּךְ שֵׁם כְּבוֹד מְלָכּוֹתוֹ לְעוֹלָם וָעֶד :

“Blessed be the name of His Kingdom’s glory for ever and ever.

(Then let any special exhortations and requests be here mentioned: after which, let the following be added.)

Lord God of Truth, to Thee I commend my soul. Thy spirit be my guide, to lead me to eternal glory, that I may dwell in Thy tent and shelter beneath Thy pinions. Amen.

(Then let the bystanders softly intone the 'Yigdal' and 'Adon Olam' hymns, concluding with the first two lines of the 'Shemang,' repeating these latter at intervals until life is extinct.)

9. PRAYER OF THANKSGIVING ON RECOVERY.

Almighty Father, Thou hast released me from the fetters of sickness which chained me to my couch. A new lease of existence Thou hast granted unto me; from the cup of Thy mercy I have drunk a deep draft of recovery. Full of joy, I bring to Thee the thanksgiving offering of an overflowing heart: I praise Thy wondrous power, and every pulse of my being, exulting in its new vigor, shall give praise to Thee and thank Thy name. My new-found health—the cherished witness of God's tenderness unto me—I will henceforth carefully guard, and be ne'er unmindful of its inestimable value, nor squander this divine gift unwisely. And my fresh returning strength shall be devoted to all that is wise and good, to the welfare of my home, my family and my fellow-men, and thus will I prove that I am not unworthy of the salvation Thou hast sent me. Amen.

"I will praise the Lord at all times, continually shall His praise be in my mouth. My soul shall make its boast in the Lord, the meek shall hear thereof and be glad. O magnify the Lord with me and let us exalt His name together. I sought the Lord and He answered me, and delivered me from all my fears. They who looked upon Him and were lightened, their faces shall never be made ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round

about them that fear Him, and delivereth them. O taste and see that the Lord is good: happy the man who trusteth in Him! O fear the Lord, ye His saints, for there is no want to them that fear Him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. Come, ye children, hearken unto me, the fear of the Lord will I teach you. What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace, yea, pursue it. The eyes of the Lord are towards the righteous and His ears are open unto their cry. The righteous cried and the Lord heard, and delivered them out of all their troubles. The Lord is nigh unto them that are of broken heart, and such as are of contrite spirit saveth He. Many are the afflictions of the righteous: but the Lord delivereth them out of them all. The Lord redeemeth the life of his servants, and none of them shall stand ashamed who trust in Him.' Amen. (*Psalm xxxiv.*)

10. A MOTHER'S PRAYER AFTER CONFINEMENT.

This Prayer is said at the Ark in the Synagogue or Temple, at some opportunity when no public service is taking place, and is usually followed by a prayer of benediction upon the child, offered by the attending Minister, and by gifts to the poor.

"I love the Lord for that He hath heard my voice and supplications; for that He hath inclined His ear unto me, therefore will I call upon Him while I live. I found trouble and heaviness, and I called upon the name of the Lord: 'O Lord, I beseech Thee, deliver my soul.' Gracious is the Lord and righteous, yea, our God is merciful: I was brought low and He saved me. Return unto thy rest, my soul, for the Lord hath dealt bountifully with thee. What shall I render unto the Lord for all His benefits towards me? I will

raise the cup of salvation and call upon His name. I will pay my vows unto the Lord, yea, in the presence of all His people, halleluyah." (*Psalm cxvi.*)

Praise to Thee, Almighty God, for Thy protecting hand that has preserved me in my trial, and brought me in safety and in happiness unto this day. What can I render Thee, my good and loving Father, for my preservation, but my heart's inmost gratitude, as with filling heart I acknowledge, that Thou art bounteous in grace and Thy mercy is unending. Grant to me renewal of health and strength, to faithfully perform the holy duties of a mother's care, and in the budding life entrusted to my keeping, still further to behold Thy goodness, still further to thank Thy protecting love. Grant me to rear my babe to health and usefulness; grant me the privilege of leading it in reverence and devotion to this Thy holy altar, and by imbuing its early nature with piety and devoutness, of making of it in time a loyal, reverent servitor of Thy will. Over our happy home, shed light and love; the light of Thy countenance and favor, the love of all that is good and pure and noble in man's life; to the end that all of us may be Thy faithful children, doing good for Thy sake, spreading happiness around us because Thou wouldst have it so, and with united hearts giving thanks by active benevolence to Thee, for all Thy great and manifold mercies unto us, Amen.

DEATH.

1. PRAYER ON PREPARING THE DEAD FOR BURIAL.

Almighty Father, Thou who dost lovingly care for Thy creatures on earth with mercy and with tenderness, we ask Thy blessing as we now proceed to perform the last offices for this our departed brother (sister). Accept this offering of our hearts in recognition of Thy manifold mercies unto us; protect us from all accident and danger in these last sad rites, and give that the tenderness we show to others shall, when our time comes, be shown to us. May Thy mercy and Thy protection accompany us all the days of our life. Amen.

“And I will pour pure water upon you, and ye shall be cleansed; from all your impurity and your defilement will I purify you;” “and ye shall be holy; for holy am I, the Lord.”

2. PRAYER ON THE DEATH OF A PARENT.

“Come and let us return unto the Lord; for though He hath torn us, He will heal us again; He hath smitten us, indeed, but He will bind us up.”

Our dear father (mother) has ended his (her) life; the dreaded hour has come (too soon for our beloved father) (mother), too soon for us, his (her) children. We too, alas! belong to those whom the Lord hath torn and smitten. But we know, O God, that Thou art the Lord of life and death; Thou who bringest into life dost also say: “return, ye children of the dust, to the dust as ye were; your soul comes back to Me again.” Aye; “comes back again!” Thou issuest this call to men every day and in every land, and at the Master’s word the soul detaches itself from the earthly form. And can we murmur when the Lord calls back His own? Dare we ask then: “Lord, what doest Thou?” since

He does only what is well done. Full well we know that hours of anguish are but hours of trial, hours wherein Thou dost test our confidence, hours wherein our loyalty to Thee is keenly proved. And so, though with falling tears and bleeding heart, we answer: "Thy will is just: it must be right; what Thou doest, Father, is well done! Thou hast torn, but Thou wilt heal us; Thou hast smitten but Thou wilt make us whole again." Yea, Thou wilt heal us, for Thou art merciful as well as just, and no less compassionate than mighty. Thou knowest the paths, and Thou wilt show them to us, by which Thy blessing and Thy guidance shall lead us out of this dark night of sorrow and deep distress, to light and comfort, and all our future happiness shall be sanctified by the memory of the departed.

Therefore, O Eternal God, Thou who hearest the heart-cry of the stricken mourner, look not with disdain upon the misery of Thine earthly creatures who sorely bleed when Thy dispensations wound them. Thou hast so richly endowed man's heart with love and affection, do Thou, with Thy paternal love, feel for the anguish and the agony of such blows, and send of the balm of Thy consolation to our drooping souls to fortify and to strengthen them. Send peace unto us, send solace and comfort in this our hour of darkest need, Thou who art the Father of the orphaned and the widow's chosen Advocate! Amen.

3. AN ORPHAN'S PRAYER.

Gracious God, Merciful Father! I am a lonely, forsaken child, and I come to Thee and ask Thee to be a father unto me. It has pleased Thee to call away my parents from me, to deprive me of their watchful care and guidance: alas, to whom shall I now turn for these? Parents have I none: who will show parental love to me now? Therefore it is to Thee I lift up mine eyes, Thou who dost dwell in heaven,

and Thee I beg to be a guide unto me ; direct me aright and let me feel that I have Thy protection. Thou dost protect the humblest of Thy creatures, dost send food to the helpless raven-fledglings when they cry : Thou wilt not forget or forsake me. "I lift up mine eyes unto the mountains : from there shall come my help : my help shall come from the Lord, who maketh the heavens and the earth." Were I of men altogether forsaken, I should not be despised of Thee. Show me Thy paths : teach me Thy truths in life : preserve my heart pure and undefiled, and let me live in fear and reverence of Thy holy name. Be my Preserver, God of love, my Helper to give me aid, my Guide who will point out the right path for me to go always. Bless me with true and loyal friends, with honorable companions and worthy associates with whom I can commune : raise up protectors for me in parents' stead, who shall take interest in my lonely lot and show me favor and regard for Thy sake. And to them, good Father, in return for the love they show to me, and which my feeble efforts can ill requite sufficiently, do Thou show favor and blessing, and grant that they shall have no cause to regret the attention bestowed upon me. Give me a modest and a thankful disposition, that I may be worthy of man's sympathy and active interest. Guard me especially from temptations, that I may never transgress the dictates of Thy law. Aid me in increasing my knowledge and love of Thee ; let the spirit of Thy truth watch over me, to counsel me in all my doings, and grant that my life shall be a lasting monument to the teachings and examples of my dear parents. The day of their death shall be always a marked day for me, a day to be spent in retirement, sweet reflection and worship. So shall I realize the fervor of the olden declaration : "The Lord gave, and the Lord hath taken away : blessed be the name of the Lord. Amen.

4. PRAYER OF A BEREAVED HUSBAND OR WIFE.

Almighty Father, Thou art the refuge of all the sad, the grief-stricken and the forsaken. It has pleased Thee, in Thy sacred and infinite wisdom, to call my beloved partner from my side. It is as though the sun had set at noon-day: the glory of my life is gone. I am a solitary, deep-bowed wife (husband), for my beloved is no more. Whither shall I turn, and where seek solace and counsel? My God, to Thee I come; Thou wilt be my Helper, my Refuge, my Savior, (and to my dear children Thou wilt replace the affection they now must miss.) Let my tears bespeak a gracious acceptance for my prayer, let my sobs stir Thy mercy, my aching thoughts commend me to Thy care. Give me some sign of favor that I may know I am not quite deserted of Thee, although deprived of this, the stay of my life. I set my trust in Thee, my God, my heart and inmost thoughts to Thee are turned. There is no other consolation for me in this bereavement, save that Thou hast at all times exercised fatherly care over my well being and wilt not now desert me. My heart is full of sorrow, full as it can hold with ache and grief: but the touch of Thy hand can cure me, the breath of the blessing of Thy comfort. Grant that I may learn to bear this my affliction in piety and submission, and live always in reverence and love of Thee. Let me find grace and favor, relief and consolation with Thee and in Thee. Be my refuge and my shield, my preserver and my support; until the day shall come when Thy summons shall call me too, and in the life beyond the grave unite me once again, unite me never more to part, with him (her) who so blessed my life on earth, Amen. Show unto him (her) the path of the life that is everlasting, fulness of joy in Thy presence, everlasting happiness at Thy right hand, Amen.

5. THE PARENTS' PRAYER ON THEIR CHILD'S DEATH.

Almighty Father, Thou dost give and Thou dost take, Thou dost confer life and dost send death, according as it is pleasing in Thy divine wisdom ; and in each decree Thou dost but prosecute the same dictates of Thy fatherly love and care for us. Though the tears prevent our seeing it, the hour that parts us from our beloved is as eloquent of Thy wisdom, as replete with Thy mercy, as the hour that gives us life : and every sentence of Thy will is a means, did we but know it, to lead Thy children unto perfection and to holiness. Strengthen this conviction unto us at this moment. In this light let us view the death of our darling child, let us bear this dispensation of Thy Providence as becometh parents who recognize their indebtedness to Thee, and worship Thee as a God of infinite wisdom and love. That our heart should now be torn and bleeding cannot offend Thee, Father, who hast created us with the deep affection that so sacredly binds parent unto child : even our mourning after that which is gone, will not be received with displeasure, for Thou wilt recognize the tie of nature which so sweetly links us unto our dear ones. Grateful are we that we can find in the teachings of our religion and in the service of Thy name, some balm, some consolation, for even these sad ills of life which must be endured by all. Grant that this comfort shall linger long with us, shall temper our minds to bow resignedly to Thy will. Thine intentions may be shrouded from the eye of man : we cannot divine them in this dispensation, but we believe what Thou doest is well done, and Thou alone shouldst understand them. Death has for the present parted us from our child, has deprived us of the joys its future promised ; the sweet and holy cares for its well-being and education have been taken out of our willing hands; yet

we are persuaded that in Thy realms, no ability, no intelligence, no talent capable of development and growth, is suffered to waste and be lost, to remain undeveloped and imperfect. Yes, our reason and Thy word together tell us that we have not lost our child for ever, but that, as David said, in another sphere we shall be again united. Undeiled and innocent, it has done with this life ; it has escaped the manifold cares, the trials, the temptations and the afflictions of this world, escaped them all, unharmed and unscathed by them. Therefore it is with tranquillity and resignation that we restore our child to Thee as pure and as holy as when Thou didst give it to us. Into Thy hand we consign ourselves and all that is dear to us. We know Thee, we glorify Thee, as the God of wisdom supreme and of goodness, and in this knowledge we have consolation, peace and happiness again, Amen.

6. MEDITATION ON THE DEAD.

True love follows its object into the life beyond the grave, and its first and most important expression is in caring that their bodies receive fit and honorable burial. This office of devotion is praised already in biblical times and cited as a labor that is pleasing in the eyes of the great Creator. Thus Abraham mourned for his beloved wife Sarah, and interred her in the burial-place purchased for that purpose (*Genesis xxiii.*) His sons Ishmael and Isaac carefully buried him with filial piety at her side (*Gen. xxxv.*) Rachel was similarly honored by Jacob who erected a monument over her remains (*Gen. xxxv.*) Joseph promised Jacob upon his death-bed that he should be interred in the cave or vault which Abraham had provided aforetime, and the promise was faithfully executed (*Gen. xlvii. xlix. 1.*) Joseph himself was much concerned about the disposition of his body, and in accordance with the promise made by his

brothers and contemporaries, Moses, many years later, took his remains with him from Egypt (*Exodus xiii.*) David ascribed great praise to the men of Jabesh-Gilead who gave the bodies of King Saul and his son decent interment (*2 Kings ii.*) Tobias (see the Apocryphal book of *Tobit*) exhorted his son solemnly to bury him and his wife together side by side. To remain unburied and uncared for was esteemed by the Israelites as a mark of deep disgrace and misfortune (see *Psalms lxxvii.* 2-4.) "My son, let tears fall down over the dead cover his body according to the custom, and neglect not his burial" (*Sirach xxviii.* 16.) Judah Maccabee repeatedly ordered the body of the slain to be collected and fitly interred with their fathers (*2 Maccabees xii.*)

In the next place, we should scrupulously carry out the last will and expressed wishes of the departed, gratefully recognize whatever good they have done in life, and giving them due honor for it, seek to continue, preserve and perfect it. Whatever evil they may have wrought, we should likewise sedulously strive to undo and remove all its effects, and counteract, as far as possible, its influence. In accordance with that manly principle, to speak only of what redounds to the credit of the departed, we must defend their memory and not dwell upon their faults and shortcomings, or, if this must be done for the sake of higher considerations, let it be done gently and forgivingly. And all these duties are peculiarly owing by us to those with whom we were in life most closely allied by bonds of blood, love and friendship.

They who charge themselves with the care of the bodies of the dead, watching by them while still in their abodes, sewing for them, washing them, dressing them and preparing them for decent burial, or accompanying them to their place of last repose, are doing a work pleasing in the sight of the Almighty Father, and to them the verse may well be

applied, seeing that there is none so poorly off as the dead, "Blessed is he who considereth the poor, and in the time of his trouble the Lord will deliver him" (*Psalm xli. 1*). It is our duty to mourn the dead, and to speak of them, and have them spoken of in public assembly, in such regards as are seemly and fitting. Even if there are already many who are eager in showing these last sad honors to the dead, it is still incumbent upon each individual to endeavor in some way to show some tribute of respect and regard for him who is gone. Our rabbis used to teach that even the sacred occupation of study must be interrupted to show this last respect to the departed.

Rabbi Abba and Rabbi Judah said: "He who sees a funeral procession go by and refrains from joining it, is the one alluded to by the verse in Proverbs (chap. *xvii. 5*), "Whoso mocketh the poor, reproaches his Maker," while another verse there describes him who at once joins it: (*Prov. xix. 17*), "He loaneth unto the Lord who compassionateth the poor." For every step taken in the consummation of a pious deed and every act inspired by pure and unselfish benevolence, is recorded and remembered by God. He who, though his hand be feeble, practiseth virtue in this life, is sure of ample recompense in the life to come, as the Scripture declares:—"He keepeth covenant and mercy with them who love Him and keep His commandments unto the thousandth generation." (*Deut. vii. 9*.)

7. MEDITATIONS FOR THE HOUSE OF MOURNING.

That highest and most sacred command of our Law, to "love the Lord," can be said to be quite fulfilled, only when we give praise to God in hours of tribulation as well as in times of joy, and devoutly acknowledge His wisdom in the presence of death and misfortune. It was thus our sages of the Talmud taught "It is man's duty to give thanks to God

even in distress, as were it a benefaction he is experiencing, for that is the true fulfilment of the command, 'and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.'" "To love the Lord with all thy heart" means with every impulse and emotion of thy heart; "with all thy soul" signifies, to love Him even when such devotion endangers life by entailing persecution; and "with all thy might" has a two-fold meaning:—first, with all thy property, being ready to sacrifice fortune and possessions, if needs must be, for the sake of the love thou bearest to thy Maker; and secondly, that thou shouldst thank Him for every "measure" of fortune, good or ill, that He metes out to thee.

On joyous occasions we say: "Praised be He who is good and doeth good!" On sorrowful events and in adversity we say: "Praised be the righteous Judge!" Thus it was that the sore-tried Job exclaimed, when the tidings of the death of all his children were brought to him: "The Lord giveth, the Lord taketh back, blessed be the name of the Lord!"

The Talmud further recommends that men should accustom themselves to say on every event befalling them, whether good or evil: "All that the Lord doeth, is well done."

We should school ourselves to bear every dispensation that betides us, with fortitude and equanimity, and use Job's expressive argument: "Shall we receive the good from the hand of the Almighty, and not receive the evil?" And indeed, which of us can tell what is for our good, and what is actually harmful? How often do we see men exulting over what they consider a piece of good fortune which eventually turns out to be quite the reverse; and on the other hand, very frequently, an apparently great trouble proves to be a blessing in disguise, a source of happiness and advan-

tage. Therefore, nothing coming from the hands of Omniscience should be adjudged forthwith and decidedly as a misfortune ; no, not even the death of our near and dear ones.

Death in itself *is* no evil; it simply introduces us to a new, and we believe, a better world, and at the same time is beneficial in admonishing the survivors to turn their thoughts more frequently and steadfastly to the great Hereafter, and prepare themselves for it by the performance of good and noble deeds in life. The earth is but a preparatory school, a primary class, for the college of Eternity. Our rabbis, too, taught: "This world is like an anteroom to the future world; prepare thyself in the anteroom to fitly and decorously enter the hall of reception."

And it is for this reason, it would seem, that God, in His wisdom sends death into the world at such varying periods of human life. We see that infants and greybeards, those who are young and fresh as well as those who are time-tried and time-torn, alike receive the summons to leave this life. This is surely to remind us how fleet of passage and how brief are the days of mortal man, how soon and how unexpectedly the strength and vigor of youth even, may fall and fade, and it is to urge us that the necessary work of reconciliation and union with God in the spirit of piety and devout service of our Maker, should be by no means delayed or deferred.

And so Rabbi Eleazar used to teach: "Repent just one day before thy death," and when his disciples asked him: "Do we then know the day of death?" he replied forcibly: "Therefore repent to day and every day." Ecclesiastes, too, says: "Remember thy Creator in the days of thy youth, before ever the evil days come and the years draw nigh when thou shalt say, I have no pleasure in them; before the sun seems dark to thee, and the moon and the stars all dark, and the clouds gather again after the rain; the day when

the watchmen of the house tremble and the men of might are bent ; and they that used to grind become still, because they are few ; and the eyes which looked from their windows become darkened ; when communion with the outer world becomes infrequent, for the voice grows weak and men rise at early dawn (cannot slumber) ; when men are timid at every little height and are terrified on every road, and blanching locks are shed, and the staff picks its slow way along. Think of all this before the silver cord is loosened and the golden bowl is crushed, and the pitcher is broken at the fountain, and the wheel falls into the cistern ; and the dust returns to the dust as it was, and the spirit returns to God who gave it." (*Ecclesiastes xii.*)

It is, therefore, evident that there remains nothing better or more desirable for a man to do in this life, than to practise those deeds of love and beneficence which will enable his spirit to return unto its divine Author, pure and undefiled as when given to him, and with a record of piety as a testimonial of its earthly activity. "The spirit returns to God who gave it"; therefore give it back *as* He gave it. Let us not therefore cleave to things which are worldly, for they are of contaminating influence, lead to iniquitousness of varying degree, and, in the end, are of absolutely no value to us, as we leave them behind. Far different are knowledge, virtue and good works generally which accompany us even in death. Thus our sages expounded: "When man departs from this life, neither his silver nor his gold, nor his jewels nor his pearls go with him, but only his good deeds and piety; so we read in the book of Proverbs (*vi. 22*) : 'When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou wakest, it shall converse with thee.' 'When thou walkest, it shall lead thee,' means, in this world; 'when thou liest down, it shall watch over thee,' that is, in the grave; 'when thou wakest, it shall

converse with thee, that is, in the world to come." It is for this future life that we have to prepare on earth, and therefore, God sends us the visit of the Removing Angel to remind us of this paramount duty of our existence here, by turning our gaze ever and anon to the unknown land whither we see our beloved, one by one depart.

The Lord, our Rock, is infallible; His acts and His providence are just and upright, a God of truth and faithfulness is He ; blessed be the Lord who judgeth with truth and justice. Amen.

And ye, friends, who grieve at this dispensation which has stricken you, remember and ponder it in your hearts that this has always been the world's experience. It was always so, and always will so continue. Many have drunk of the cup of death, and many yet will drink of it. May the Lord comfort and console you ; blessed be He who sendeth hope and solace to the afflicted and the mourning. Amen.

8. A PRIVATE PRAYER DURING THE WEEK OF MOURNING.

Almighty Father, Thy holy will hath ordained that a dear and precious life should be torn from us by the hand of death, and Thou hast held it wise to hearken not unto my supplication, but didst hide Thy face from me so that my prayer did find no favor. Therefore my soul is filled with darkness and pain : earth's joys have lost their zest for me, I heed them not and will not have them, unless Thy comfort and Thy consolation shall raise me up again from this, my dark despondency. I will not murmur over the hard trial Thou hast sent us, my Father, I acknowledge that Thou art on high and we are here below, so that Thy work may not be judged by us. And I know Thou art a God of righteousness and love, Thy acts are without fault; upright and gentle art Thou. The trial is hard that Thou dost lay upon me ; I will strive to bear it

with patience and with resignation. According to the prophet's words, I will "search my path and examine it, and return unto the Lord."

On the death of a Father say :

The beloved lost one was father, provider and protector unto me. From my childhood he cared for me, toiling with fatherly love and self-devotion. To him I owe my education, my start and standing in life, all that I am. His love and esteem were dear to me beyond all else on earth. And now that he is gone from my sight, there is none who can comfort me, and none can offer me substitute for this revered, this prized, affection of my father. How deeply I rejoiced to be able as a child to tender him some little token of my gratitude : how sweet and sacred to me in later years was the privilege of contributing to his happiness and pleasure in every way. All this has come to an end, as at a stroke all this is over for ever, and to Thee alone, my God, can I turn in my sorrow !

(Then conclude " Yea, Almighty Father," p. 90.)

On the death of a Mother say :

A tender mother was she to me, who now is fallen asleep in death : and from my earliest years guarded me with untiring love and ceaselessly watchful interest. Many a sleepless night and many an anxious day have been passed by her on my account. Would that it had been vouchsafed to me to testify unto her for yet many years that I am not ungrateful for all this devotion : I had esteemed it a precious privilege to show her unbounded love and veneration, to have brought happiness in every guise and manner, and so recompense her to some degree for that constant care and unquestioning self-sacrifice which marked her

abiding love for me, her child. But alas, it is not to be so : death has removed her from us and the untiring eyes are still, the active form is fettered now by perfect repose.

(Then conclude "Yea, Almighty Father," p. 90.)

On the Death of a Husband say :

The departed was my true friend, the faithful companion of my life. So happy was I in his love, so blessed in harmony with him, wedded at his side. He was all in all to me, in him all the joys and plans of my life were centered. His tenderness, his thoughtful affection, was a sweet recompense to me for many an enjoyment and many a pleasure we had to forego. With untiring fidelity and constant endeavor he worked for me and our dear ones, and all his hopes and undertakings were for us and our augmented happiness or comfort. He feared no toil, he dreaded no hardship to support us helpless ones in honor and respectability. And now his death has shattered the very staff and stay of our existence. Alone, deserted I stand, with none to guide me on the dark road of my life. Where shall I seek solace ? where counsel ? God help me ! I am now a helpless widow (and my poor children are fatherless orphans). Who will now stand by me and be a friend and counsellor unto me (a protector and support unto my children) ? My grief and my anxiety would overcome me, Lord, did I not set my trust in Thee. Thou art the widows' advocate, the orphans' father ; Thou wilt not forsake me and mine, Thou wilt not permit us to be wholly deserted. Thou, in Thy grace, wilt ever turn unto us "Thy mercy which is unceasing, Thy love which has no end."

(Then conclude: "Yea, Almighty Father, p. 90.)

On the Death of a Wife say :

The departed was a noble, gentle, loving helpmate unto

me. Our hearts were close united in our mutual love, and in our mutual devotion and consideration we walked happily hand in hand through life. How proud, how happy was I in her and with her! Can I ever forget the joyous days we passed in this happy union? She was the joy and the sun of my life, she was to me motive and reward in existence. With gentle words she sought to dispel my cares and put my troubles to flight; with her clear gaze and loving belief in my strength she would strive to help my plans and assist my undertakings; with her intelligence and insight she has given me many a word of counsel and assistance that was most useful unto me. And now all that is over; she has withdrawn from the cares of existence and left me wretched and alone, with no enjoyment more, with no incentive to work, with none to please and none to render happy, as I strove to render her happy. Sadness and woe would quite unman me, God, my Father, were it not that I have been accustomed always to see Thy hand in all life's happenings, and to acknowledge Thy grace which is endless, and Thy merciful love which endureth for ever.

(Then conclude: "Yea, Almighty Father," p. 90.)

At the Death of a Brother or a Sister say:

The departed was a true-hearted, loving brother (sister) to whom the holiest ties of affection strongly bound me. Deep is my sorrow for his (her) departure, for inexpressibly dear, I feel, are the bonds which held us together. The observing Psalmist tells "how good and how pleasant it is for brethren to dwell together in unity" but of this exalted happiness, I now no longer can enjoy. Never more can the light of his (her) eyes speak to mine in that happy regard we felt for each other, never more can the reliance we placed upon each other's counsel and strength

be felt by us, for the icy hand of death has stilled the pulse and closed the eyes, and laid the beloved form low in the grave.

(Then conclude "Yea, Almighty Father," as below.)

At the Death of a Son or a Daughter say :

The departed was my dearly beloved child, for whom I regretted no care and spared no trouble, to whom I have dedicated many an anxious hour by night and many a toilsome endeavor by day. All my fondest hopes centered in him (her), as with joy I anticipated the time when he (she) should be grown to adult estate, and return the love I had lavished upon him (her). But now, according to Thy mysterious decree, the storm of death has all too soon scattered the seed I so carefully tended : my child, who promised to be the solace of my latter days, has passed away before me.

CONCLUSION.

Yea, Almighty Father, Thou hast chastised me with a heavy hand : aid me now to bear my great affliction with patience and with resignation. Strengthen within me the conviction that all that comes from Thy hand is wise and good for us. Pour, O God, the balm of Thy consolation into the wounds which bleed, for Thou art He "who teareth but again healeth, Thou smitest and Thou bindest up again "

As for the departed, I beseech Thee to receive him (her) in Thy kingdom to taste abundantly of the joys Thou hast reserved for the life which is eternal. Remember unto him (her) in Thy abundant mercy, all the good he (she) has done on earth, the happiness shed, the comfort shown and the love and affection demonstrated, and may it please Thee to graciously pardon all his (her) shortcomings and human

frailties. Let the mortal remains of the deceased rest undisturbed in the grave where we have laid them ; receive the soul into the covenant of everlasting peace and life without end. And cause me to be ever mindful thus of the fleetingness of earthly existence ; so teach me to number my days that I may get me a heart of understanding. Let me always bear in mind the hour that is coming, when I must depart from earth, that I may not be unprepared when death shall overtake me. Let the rabbi's words sink deep into my mind : "Remember three things and thou shalt not fall a prey to sin : whence thou comest, whither thou goest, and the account thou shalt have to render at the end.' Into Thy hands I commit myself all the days of my life, Lord, my Rock and my Redeemer, Amen.

PSALM XVI.

Preserve me, O God, for in Thee do I put my trust. I have said unto the Lord : "Thou art my Lord ; I have no good beyond Thee !" I will be of them who are the holy ones of earth : of the excellent ones in whom is all my delight. Their sorrows will multiply who exchange the Lord for another god : let me not offer their impure libations, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup : Thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage. I will bless the Lord who hath given me counsel, my thoughts instruct me in the night seasons. So I have set the Lord always before me, because He is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth : even my flesh shall dwell in safety. For Thou wilt not leave my soul in the grave, nor suffer Thy holy one to see corruption. Thou wilt show me the path of life : in Thy presence is fulness of joy : in Thy right hand are pleasures for evermore.

PUBLIC PRAYERS AT THE HOUSE OF MOURNING.

The following verses are to be read by the Minister and those present in alternate responses :

M. May the Lord of Hosts be with us, may the God of Jacob be our refuge !

O Lord of Hosts, happy is the man who trusteth in Thee !

M. Lord, save us : answer us, O King, when we call !

I will lay me down in peace and sleep : for Thou, O Lord, alone canst make me dwell in safety.

M. Thou wilt show me the path of life, fulness of joy in Thy presence, everlasting happiness at Thy right hand.

In the daytime the Lord displays His loving-kindness ; and in the night His praise is with me, my prayer to the God of my life.

M. The salvation of the righteous is from the Lord, for He is their strength in the time of their affliction.

The Lord helpeth them, the Lord delivereth them ; yea, He delivereth them and saveth them because they confide in Him .

M. Out of the depths have I cried unto Thee, " Lord, hear my prayer !"

Lord, hear my prayer, hearken to the voice of my supplications.

M. If Thou, O Lord, shouldst mark transgression, Lord, who shall stand ?

But there is forgiveness with Thee that Thou mayest be lovingly feared.

M. I wait for the Lord, my soul doth wait, and for His word do I hope.

My soul looketh for the Lord more than the watchmen for the morning ; yea, more than they watch for the morning dawn.

M. O Israel, hope in the Lord, for with Him there is mercy, with Him is plenteous salvation. Amen.

Then say the Evening Service.

After the usual Evening Service, say one of the following Psalms.

I.

“The Lord is my shepherd, I shall not want. In pastures of tender grass He causeth me to lie down, beside the still waters He leadeth me. He refresheth my soul, He leadeth me in right paths, for His name’s sake. Even though I walk through the valley of the shadow of death, I fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me. Thou preparest a table for me in the presence of mine adversaries; anointing my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord for evermore, Amen. (*Psalm xxiii.*)

II.

“In Thee, O Lord, do I put my trust: let me never be ashamed, but deliver me in Thy righteousness. Bow down Thine ear unto me, deliver me speedily, be Thou to me a strong rock, a house of defence to save me. For Thou hast always been my rock and my fortress: for Thy name’s sake lead me and guide me. Into Thy hand I commend my spirit: Thou hast redeemed me, Lord, Thou God of truth! Let me be glad and rejoice in Thy mercy, for Thou hast seen my affliction: Thou hast known my soul’s adversities. O how great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that put their trust in Thee in the sight of the sons of men! O love the Lord, all ye His saints: the Lord preserveth the faithful and plentifully rewardeth the exultant doer: be strong and of good courage and let your heart find inspiration, all ye that wait for the Lord. Amen. (*Psalm xxxi.*)

III.

“I have said, I will take heed unto my ways, that I sin not with my tongue: I will keep my mouth as with a bridle.

So I was dumb with silence, I held my peace, complaining not of others' good, while my sorrow was stirred. My heart burned hot within me, while I was musing the fire kindled : then spake I with my tongue : ' Lord, make me to know mine end, and the measure of my days. what it is : let me know how frail I am. Behold, Thou hast made my days as handbreadths, and mine age is nothing before Thee : surely man, even man at his best estate, is altogether vanity. Surely every man walketh in a vain show : surely they disquiet themselves for naught. He heapeth up riches and knoweth not who shall get them. And now, Lord, what wait I for ? My hope is in Thee. Hear my prayer, O Lord, and give ear unto my cry, be not quiet at my tears. For I am a stranger with Thee, a sojourner as all my fathers were. O spare me yet, that I may recover strength, before I go hence, and am no more." Amen. (*Psalm xxxix.*)

IV.

" Be merciful unto me, O God, be merciful unto me : for my soul taketh refuge in Thee. Yea, in the shadow of Thy wings will I take refuge until these calamities be overpast. I will cry unto God, Most High, unto God who performeth all things for me. He shall send from heaven and save me, when that which would swallow me up doth threaten. God shall send forth His mercy and His truth. My heart is firm, O God, my heart is firm. I will sing; yea, I will sing praises Awake, my glory, awake harp and psaltery ; I will awake the dawn itself. I will give thanks unto Thee, O Lord, among the peoples, I will sing praises unto Thee among the nations. For Thy mercy is great unto the heavens, and Thy truth unto the skies. Be Thou exalted, O God, above the heavens : let Thy glory be above all the earth." Amen. (*Psalm lvii.*)

V.

“ I will cry unto God with my voice, even unto God with my voice, and He will give ear unto me. In the day of my trouble I seek the Lord, my hand is stretched out unceasingly in the night, my soul refuseth to be comforted. I think of God and am disquieted ; I complain and my spirit is overwhelmed. Thou holdest mine eyes with watching, I am so troubled I cannot speak. I call to remembrance my song in the night : I commune with mine own heart, and my spirit maketh diligent search. Will the Lord cast me off for ever ? And will He be favorable no more ? Is His mercy quite gone for ever ? Doth His promise fail now for all time ? Hath God forgotten to be gracious, hath He in anger shut up His tender mercies ? But I say all this in my infirmity. Let me only call to mind the years when the right hand of the Most High was revealed: let me but recall the deeds of the Lord, and remember Thy wonders of old. Let me meditate also upon all Thy works, and muse upon Thy doings : then I perceive Thy way, O God, is holiness ; and who is great like unto Thee ? (*Psalm lxxvii.*)

After the Psalm, a prayer may be inserted appropriate to the circumstances. Then conclude with the following :

THE SANCTIFICATION OF GOD. (“KADDISH.”)

(*English Paraphrase.*)

“The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!” (*Job i. 21.*)

YEA, BLESSED AND HALLOWED BE THE GREAT NAME OF GOD. AMEN.

In all the world's wide changes His will rules, for He is sole Creator. In our lives' careers, in our daily happenings, in all the events of the universe, His decree obtains and His wisdom decides ; and for us remains but to

say AMEN, HIS WILL BE DONE, HALLOWED BE HIS NAME !
MAY HIS SOLE RULE BE RECOGNIZED AND PRAISED BY ALL
MANKIND !

Yea, glorified and exalted shall be the name of the Most Holy One, whose being transcends in majesty all praises that His creatures can utter. AMEN.

For the dead who have been called from this life, and have entered that which is beyond, let us pray for God's gracious judgment, perfect peace and abounding love. AMEN.

For the living, let us hope that trials and visitations shall fill them with resignation and humility, bringing blessing to them and those who mourn with them. AMEN.

May He whose whole wide world exhibits peace, order and happiness, send peace of mind, comfort and consolation unto us and to all Israel. AMEN.

II. MEDITATION AT THE CEMETERY.

Reverently I enter the place of long repose where all these little mounds tell of slumber to tired existence : soon shall I come hither never more to depart, and my bones too shall come to rest beneath just such a silent, peaceful hillock. And I shall not fear when the hour strikes for my arrival here : I shall have done with care and anxiety, with sorrow and with mourning. This is the portal through which I shall pass to meet those dear ones gone before me.

But it is not my soul with its thoughts and its emotions that here shall slumber : if with the light of the eyes also the light of immortal glory were to be extinguished, then indeed were death a frightful event and dissolution a most appalling fate. Then earth would be a vale of shadows and a joyless desert : heaven were but a dream and virtue a vain illusion. Yes, if the soul were not immortal, my whole life would be an endless misery. I should feel myself sur-

rounded always as with the pall of night : my heart would be filled with despair, and no outlet to life but vanity and emptiness to all things. The words and caresses of love would be torture, the hand of a friend would carry a dagger, for ever present would be the thought that all too soon the sweet communion would be followed by a frightful, lasting, unending separation. But follow not out, my soul, the bitter results and effects of such reflections. I discern and believe that God hath created me immortal, that my life extends far beyond the grave, that I am immortal in the Creator, the ever living God of heaven and earth. How could it be possible that our nobler parts, how could men believe it ever or calmly state it, that our immortal parts, our thinking, loving, earnest, energetic will, should dry up and disappear as does the moisture of our bones, or fall to atoms as do the elements of our flesh. Can the God of love, the God of eternal love, prepare such an end for His human children, and bring them on earth simply to lead them to annihilation and nonentity ?

I fear thee not, illusory death. Not for me canst thou embitter life's joys and pleasures with thy suggestions of extinction and cessation. Thou art but slumber to the weary, peace unto the harassed, the shelter of the innocent. Thou canst not terrify me for a moment, when I gaze upon the glittering hosts of the star-lit skies, or marvel at the beauty and perfection of the details of God's wondrous creation, still less when I recall the glorious words of revelation and promise. Insignificant amid it all as I am, magnificent and sublime as is the Creator of all, yet He made me too and I am His, and when He shall free me from the shackles of earth it will be to raise me to the realms of bliss about Him.

Every tombstone is thus to me the triumphal monument of immortal souls, and in this "God's acre" the soul may

gather the richest inspiration for its brightest ideals and most blissful hopes. The mound which is reared over the ashes of my dear one is the altar at which I send aloft high prayer and thanksgiving to the throne of grace. Not as yet am I permitted to cross the threshold of the inner sanctuary, to see the peace of God and to hear the halleluyahs of the heavenly choirs. But when I shall have breathed my last breath, and my soul shall leave its earthly tenement—then my free and untrammelled soul will enter the assembly of the immortals, and the stream of endless salvation will refresh my languishing, and wearied spirit. Gifted then with new senses, with keener sight, with an unshackled mind, and with lofty, exalted thoughts to animate me, the whole extent and greatness of Thy works, O God, shall be clear to me. The light from Thy divine countenance illumines the immeasurable space of the universe, and the brightness of creation is but the halo of Thy glory. I feel Thy presence, beneficent Ruler, and its overwhelming greatness draws my soul on high to Thee.

And as I stand beside these silent graves, my thoughts pass then to you, departed souls, whose bodies lie mingling with the dust at my feet. Strange to me are the names on many of these stones: who were ye when ye dwelt in this world of life? Were your hearts as restless in life as mine often is? Did the world seem at times, to you as well, so empty, so insufficient, so unsatisfactory? Now ye dwell in the kingdom of God which is without fault or flaw or imperfection, but time was when ye were but what I am, and ye teach me that the time will come when I shall be what you are now. Wherever I turn my eyes in this solemn "God's acre," I see indications of the vanity and frailty of all human things. The bones of the rich and poor lie here in the same soil; the esteemed and the despised of men decay equally as fast: what then remains of all their wealth, strength

and proud distinction, their dignity and their beauty too? Slow corroding skeletons, turning gradually to dust and ashes.

But man's nobler part, his immortal soul, with its knowledge and its aspirations, *that* cannot be imprisoned in the earth, and the clods cannot hold that down to decay and mouldering. Freed from the restraints of the body it rises to the God who gave it, to harvest there what it has sown below, to receive the reward and the fruits of its deeds, whether good or evil they.

Teach me then, Lord Almighty, to know the value of my soul with which Thou hast honored me. My Father! why does my heart so often forget this, Thy noblest gift to our race? forget immortality, this precious and imperishable hope? When sin allures me, when labor wearies me, when struggles afflict me, persecution oppresses me, and pain and suffering rack me; when life is bitter, and death displays its dark mysteries, then, Father, do Thou recall the remembrance of Thine own eternity; strengthen me that I may pass all my days in virtue and happiness, and thus in the furrows of time sow seeds that are destined for the harvest which is eternal. Amen.

12. AT THE GRAVE OF A FATHER.

Here where the mortal remains of my dear father were laid, let me consecrate sorrowful thoughts and tender reminiscences to his blessed memory. Now that he is lost to me, I recognize fully what a precious treasure of love he was to me in life. The true guide of my youthful years, my leader and my counselor in everything that was upright and honorable, he devoted himself with wise foresight and prudence, to the proper development of all my powers, physical and mental. He labored and bore fatigue and stress, yea, cheerfully took upon himself the burden and

the struggle of life, in order to win and to secure for his child pleasure and comfort. When I remember thee, good father, my eyes well up with tears and my heart is full of love and mingled woe. But what avails my love and what my sorrow? They can bring to thee no joys or happiness now, that thou art removed from all earthly wants and desires. But the practices of charity and well-doing of every species, are divine joys which every child can offer to its sainted parents, and joys such as these I will give to thee by the performance of deeds of piety and loyalty in thy name and in thy spirit. Let this be the welcome offering to lay upon the altar of thy memory and may God graciously record it in His book to thy salvation and thy bliss.

Lord of heaven and earth, Arbiter of our fates, as in paternal affection, my father left his love to cheer my life and memory, so do I in filial devotion bless his cherished recollection. Do Thou too remember him unto favor and mercy: remember in his behalf every deed of kindness, every act of piety performed by him and every work or word of charity and forbearance. Pardon him graciously for all his earthly failings and human short-comings. Let his sufferings in life and at death, let all he bore and endured here below, be now mercifully remembered before Thee, my God, and let him have share and portion in Thine eternal salvation, Thy peace and endless bliss in Thy presence, Amen.

13. AT THE GRAVE OF A MOTHER.

Here at this silent mound, where thou, beloved mother, dost slumber peacefully in death, will I pray to God for thee, who wert my truest friend, my teacher and my guide. Before my mind's eye there rises again thy treasured earthly image, and with fond sadness I recall thy gentle being that **never** shall fade from memory's page. Here will I record

my resolution and my vow to live in accordance with thy precepts and counsel, and walk in the paths which thy motherly admonitions always pointed out.

I know full well that all that lies beneath this knoll is dust and ashes, that thy true and real being has risen on high, and that thence thine eye looks down upon me, as much thy child now as aforetime : wherever I may be that same benignant gaze doth follow me. But especially in this place I feel I am nearer to thee : when I touch this earth that touches thee, my tears fall upon this mound as they were wont to fall upon thy faithful form.

My God, standing upon the dust which is so sacred to me, I send to Thee my petition on high for my mother's peace and eternal happiness. Receive her kindly whose heart was full of warm motherly love, and shelter her in the realms of Thy protection. In her tenderness and gentleness she never weighed the cares she bore, nor counted the sufferings she endured for the good and happiness of her children. Reckon Thou not, therefore, against her the sins and failings she, a weak mortal, perhaps was guilty of. As she lavished the full extent of blessing and affection over each child, so do Thou, in Thy mercy, adorn her brow as with a regal crown of glory, in return for her devotion. Let that love which was so richly mine still follow me : let her be a zealous advocate for me and mine at the bar of Thy justice, that she may beseech Thee to aid us with Thy love and strength, and lead us with gentle hand through this vale of earth, until my soul too shall enter upon eternal rest and communion unabated with the beloved who have gone before. Amen.

14. AT THE GRAVE OF A CHILD.

God of love, with saddened heart I stand here at the grave of my child ; be not wroth with me that my grief prevails.

Was there ever a father or a mother that could stand unmoved and with altogether tearless eye at the little grave where rests their offspring? Nay, the love which Thou Thyself hast implanted in our hearts is too great to permit it, and I weep because I must.

My beloved child, I had set strong hopes on thee, trusting to train thee in the fear of God, and all my plans and projects in thee were centred. And now, in vain I call thy name, thou dost never respond, and a portion of my heart is buried in the earth with thee. It has been torn from me. No more will thy caresses soothe and calm me, thy silent grave is all we have to remind us of what once thou wert unto us.

And these expressions of my grief are not reproaches against God's will and providence: they are but the utterances of my love for thee, so deeply seated in my being by His beneficent and wondrous power. Thou, O God, wilt forgive them: Thou didst bestow this child upon me, Thou didst also take it from me again. Aye, it was my Father's will that so ordained, and He decrees all things for the welfare and the advantage of His earthly children: how then dare I murmur? My beloved child has been spared the struggles and conflicts of life. I know that the soul of my beloved one hath entered its eternal heavenly abode, and will be happier there than ever on earth. Should not this be a stay and a solace unto me in my affliction? I confidently believe, moreover, that God will in His own good time reunite me with my child, and this sweet hope sustains me and strengthens me for the duties yet before me, before I rejoin thee in futurity. Amen.

15. AT THE GRAVE OF A HUSBAND OR WIFE.

By the grave of thy mortal remains I stand, beloved one, and my grieving memory bids the tears rise in my eyes as I

think of thee. How joyous and how beautiful was life to me, when thou wert at my side, and didst share my pleasures and my sorrows, sweetening my days with thy gentle sympathy. A loving look from thine eyes was sufficient to cheer me; all labor seemed easy to me and all burdens seemed lightened so long as they were undergone for thy sweet sake. And shall I not mourn and weep for the faithful companion of my days, the true helpmate of my life? In his (her) love I found the unalloyed happiness of this existence; all my hopes and desires were closely interwoven with his (hers). All my endeavors were directed towards securing his (her) welfare. The mainspring of my activity, he (she) inspired all my good and praiseworthy undertakings, and in all things was the confidant of my heart. Many a wish did he (she) fulfil ere it had passed my lips, and it was sweet to me to read his (her) desires before they were expressed, and gratify them. One in heart and one in soul, joy and pain were common possessions, and the smiles and the tears of one of us found reflection in the mood of the other. It was thus the days wore on, and each successive one served but to strengthen us and to sweeten our union.

God of justice, how hast Thou severed this and taken him (her) from me? Why hast Thou destined me to stand alone and solitary in life's desert? Him (her) whom I loved so dearly Thou hast called away to purer joys and nobler life; I am as forlorn and forsaken, deserted on the face of the earth. At all times, in all places, I sorely miss my beloved one, and all things do but painfully recall my loss. What pain in life can equal this constant torture of separation. What sacrifice demanded of us here below can equal such bereavement? All the wealth and pomp of rank and human honors and distinctions, sink into nothingness when love is dead and a beloved heart that shared them beats no more.

Yet I fear it is naught but selfishness to wish to reclaim thee from heaven, my loved one, and alloy thy felicity with my misery. Forgive me, Lord, that I do utter these my complaints; patiently must I accept this sorrow, this separation as Thy decree. Although not always may we discern the benevolent hand of the Creator in the happenings of our lives, yet we know that wisdom and love rule all dispensations, that all are parts of the same wise and loving plan, and in the fulness of time, beyond the veil of mortality, all shall yet be made clear to us.

Therefore I will not reason with my heavenly Father on the annihilation of my domestic happiness, and the destruction of all my beautiful hopes in life. O Lord, raise up my broken spirit that here cowers beneath Thy will, and instil into it resignation and peace that I may never lose Thee out of my heart and soul. The Lord gave him (her) to me, the Lord hath taken him (her) away; still blessed be the name of the Lord. It was Thy favor placed this precious fountain of love by the side of my path in life, refreshing me all my days. Were it not blasphemy of Thy love and deep ingratitude to forget this, now that Thou hast willed I shall enjoy it no more? Yes, even through all my grief, my Father, I thank Thee for it, I thank Thee for it all a thousand times.

And thou, sanctified spirit, vouchsafe to me thy guidance through life. When terror seizes me in my loneliness, do thou whisper heavenly peace to me. Strengthen my love for all that is pure and noble; lend me courage to combat sin, and mayest thou soon lead me to a peaceful home with thee above. Meanwhile, descend and live among us, inspiring us with thy love and thy blessing. We shall meet again, and rejoice with a joy that is perfect and without end. Separated are we, but not parted; thou hast but entered the home of heavenly rest before me, but on the

morrow of the new life we shall greet each other again, wiser, better, worthier, than ever we were in this imperfect life. The hope of this meeting links the present with the future, links earth and heaven, and the hope we set in God will surely never fail. Amen.

16. AT THE GRAVE OF A BROTHER, SISTER OR FRIEND.

By thy grave I stand, beloved one, and my thoughts are with the "holy ones who are in the earth." The place where thy mortal body was bedded to its eternal sleep is the best spot I can choose to turn my thoughts to thee, for though it reminds me that thy form is no longer to be found among us, it warns me that thy better part was not buried here, but before that, had left this mortal scene for the realms beyond. So from this spot put I my prayer up to God, our Father, that He shall bless thee and recompense thee, and assign thee to the sweet company of dear ones gone before. I pray that thy love and favor shall still shine upon those thou has left, for such love as thine can not fade when the body fades, such devotion as thou didst show will not cease because the clay has covered the earthly shell of thy former being. And I am sure, that as my prayer for thy welfare ascends to God: that as my yearning wishes take the shape that all the happiness that is possible in thy new translated sphere, shall be in richest measure vouchsafed unto thee, so too thou, of the fulness of thy love for all thy dear ones, dost desire that earth's joys shall be mine and all of ours who survive thee. May it be so indeed, and chief part in them shall be the consciousness that it is well with thee who hast left us. Be then our guardian angel; thine be the loving task to ward off unseen, unsuspected evil: thine the duty of prompting good resolutions and of strengthening them to fruition; thine the watchful care of warning us against all ignoble impulses

and rallying our better nature to their defeat. For with the eye of the spirit, thou canst surely see these things more clearly : motives, aims and results alike to thee must be revealed ; then do thou in thine accustomed love for us, guide and guard us faithfully. And in the years that come, the recollection of thy love for us, while God did bless us with thee. shall be enhanced by the belief that thou still dost actively and with interest, follow our fortunes, to bless, to prosper and to advance them. Amen.

SELECTIONS FROM THE

"SAYINGS OF THE FATHERS."

PREFATORY REMARKS.

The Sayings of the Fathers, *Pirkê Aboth*, of which a selection is given here, form a book of the Mishnah, the codex in which the previously existing treatises on the traditional teachings of Judaism were compiled by Rabbi Judah Hannassi (the Prince) who lived one hundred and twenty years after the destruction of Jerusalem by the Romans, or about 190 of the common era. This book is a collection of the maxims on the religious and ethical conduct of life, which were habitually in the mouth of our most celebrated sages of ancient time, as the epitomes of their varied experience. It is probably the most classical and at the same time the most popular treatise on practical ethics extant among us. The compilers of the Jewish liturgy have therefore designated it as a book of instruction for the Sabbath afternoon;—for the Israelite's leisure moments and hours of repose from labor are to be given to the gaining of such knowledge, as well as to devotion.

Chapter I.

1. Moses received the Law on Sinai and delivered it to Joshua, Joshua in turn handed it down to the elders; from the elders it descended to the prophets, from them to the men of the Great Assembly.* The last-named originated three maxims: Be not hasty in judging; gather many disciples around thee; and erect safeguards for the Law.

2. The motto of Simon the Just was: The order of the world rests upon three things: on law, on worship and on charity.

* This was the name given to the highest religious Council among the Jews, which governed the nation after its return from the Babylonian captivity.

3. Antigonos of Socho was in the habit of saying : Be not like slaves who serve their master for the sake of the compensation ; be like such servants as labor for their master without reward.

4. Josè ben Joèzer, of Zereda, was wont to say, Let thy house be the meeting-place of the wise : sit gladly at their feet, and drink in their words with avidity.

5. Josè ben Jochanan, of Jerusalem, was in the habit of saying :—Let thy house be so wide open that the poor may enter it as were they inmates there.

6. Joshua ben Perachya said :—Get thee a wise teacher, win a comrade, and judge every man from his favorable side.

7. Nitai of Arbela was accustomed to say :—Keep aloof from a wicked neighbor. Associate not with a sinner. Never consider thyself exempt from God's chastisement.

8. Shemayah was in the habit of saying :—Love work ; seek not to lord it over others ; thrust not thyself upon the society of the great.

9. Hillel said : Be a disciple of Aaron, love peace, pursue peace ; love all men too, and bring them nigh unto the Law.

10. He also was fond of remarking :—He who runs after fame will find that it flies from him. Not to grow in knowledge is to decay therein ; not to acquire wisdom when we may, is to sin against our soul. To boast of learning is to detract from it.

11. He used to say again :—If I do not look to myself, *who* will do so ? But if I look only to myself, what am I ? And if not now, when ?

12. Shammai was in the habit of saying :—Fix a time for study. Promise little and do much. Receive everyone with friendly countenance.

13. Rabban Simeon ben Gamliel was wont to say, All

the days of my life have been passed among sages, and I have never found anything better for man than—silence ! Also, that not research, but practise, is of the most importance. He who talks much, can not avoid sin.

14. He also said, Three things support the world, truth, law, and peace : as the Scripture hints, "Execute the judgment of truth and peace in your gates." (*Zechariah viii*, 16.)

Chapter II.

1. Rabbi Judah, the Prince, was in the habit of saying : In choosing the right path see that it is one which is honorable to thyself and without offence to others. Be as scrupulous about the lightest command as about the weightiest, for no man knoweth the result of his actions. Weigh the present temporal disadvantages of a dutiful course against the reward of the future, and the present desirable fruits of a sinful deed against the injury to thine immortal soul. In general, consider three things and thou wilt never fall into sin : remember that there is above thee an all-seeing eye, an all-hearing ear, and a record of all thine actions.

2. Rabban Gamaliel, the son of the Prince, Rabbi Judah, was wont to say : Beautiful is the study of the Law when conjoined with a worldly avocation, for the efforts demanded by both stifle all inclination to sin. But all study, to the neglect of the means of gaining an independent livelihood is vanity, and may lead to iniquity. All who occupy themselves with communal affairs should do it in the name of God.

3. Hillel was in the habit of saying : Do not isolate thyself from the community and its interests. Do not rely upon thy spiritual strength until the day of thy death. Pass not judgment upon thy neighbor until thou hast put thyself in his place. Say never, Sometime or other, when I enjoy

leisure, I will attend to my spiritual advancement ; perhaps thou wilt then never have the leisure.

4. He also said : The boor can never be religious, the ignorant can never be truly pious. Whoso is ashamed to ask will never learn ; no passionate man can be a teacher. He whose mind is given to worldly gain will not grow in wisdom. Where a man is needed, be thou the man.

5. He, furthermore, said : The more feasting, the more food for worms ; the more wealth, the more cares. But the more knowledge, the more food for life ; the more study, the more wisdom ; the more reflection, the better the counsel ; the more charity, the more peace. He who earns a good name gains something that can never be taken away.

6. Rabbi Jochanan ben Zakkai used to say : If thou hast learned much, do not boast of it, for it is for that that thou wert created.

7. Rabbi Jochanan ben Zakkai had the following five disciples : Rabbi Eliezer ben Hyrkanos, R. Joshua ben Chananyah, R. Josè Haccohen, R. Simeon ben Nathaniel, and R. Elazar ben Arach. He said to them once : " Go forth and find out what is the best thing to cultivate." R. Eliezer said : A generous eye. R. Joshua said : A loyal friend. R. Josè said : A good neighbor. R. Simeon thought prudence and foresight. R. Elazar said : A good heart. Thereupon, R. Jochanan said : " I consider R. Elazar ben Arach's judgment the best, for in his all of yours are included."

8. Each of these disciples had three maxims. Rabbi Eliezer said : Thy fellowman's honor must be as dear to thee as thine own. Do not allow thyself to be easily angered. Repent one day before thy death.

9. Rabbi Joshua said : An envious eye, sinful propensities and misanthropy rob life of its pleasure and value.

10. Rabbi Josè used to say : Thy neighbor's property

must be as sacred as thine own. Let noble purpose underlie thine every action.

11. Rabbi Simeon used to say : Be particular in performing thy devotions at the proper time. Do not look upon prayer as a meaningless, obligatory task, but as a voluntary offering to God's mercy and grace. Never think thyself too great a sinner to approach Him.

12. Rabbi Elazar was accustomed to say : Be most zealous in the pursuit of study ; be prepared always to answer a scoffer; remember in whose service thou laborest and who is thy Master that will recompense thee for thy work.

13. Rabbi Tryphon was in the habit of saying : The day is short, the work is great, the workmen are slothful, the reward is rich, and the Master is urgent. He also said : It is not incumbent on thee to complete the whole task, but thou art not at liberty therefore to neglect it entirely.

Chapter III.

1. Rabbi Chaninah, an assistant of the high priest, said: Pray for the welfare of the government; were it not for the fear of it, men would swallow each other alive.

2. Rabbi Eliezer of Bartota said : Render unto God what belongs to Him, for thou and all thou hast are His. As David said: " For all things come of Thee, and of Thine own have we given Thee " (1 *Chronicles xxix.* 14.)

3. Rabbi Chaninah ben Dosa said:—He with whom the fear of God is the beginning of wisdom, his wisdom will endure. Likewise, he who is zealous in good works rather than in learning will also endure.

4. He also said: He who has earned man's esteem and love, will also receive the favor of heaven; but he who is not worthy of such esteem, cannot expect to find favor with God.

5. Rabbi Dosa ben Hyrkanos said : Sleeping away the

morning, carousing at noonday, childish trifling and the company of the vulgar, waste a man's life away.

6. Rabbi Akiba said : Mockery and frivolity are the forerunners of immorality. Tradition is the rampart about the law, tithes (charity) are the rampart of wealth; good resolutions are the preservative of abstinence, and the safeguard of wisdom is—silence.

7. He also said : Everything is known to God, but man is a free agent; he is judged for his good, according to the quality of his acts. All that we possess is merely a trust, and over all life a net is spread out. The storehouse is open, the proprietor sells on credit; the ledger lies ready and the purchaser's hand makes the entry; whoever wishes may come and borrow, but the collectors are continually going the rounds of the debtors, and obtain payment from them voluntarily or involuntarily; they know whereupon they base their claims, and their court is a tribunal of justice.

8. Rabbi Elazar ben Azariah was wont to say : Without religion there can be no true culture, and without true culture there is no religion. Where there is no wisdom, there is no fear of God; and without fear of God there is no wisdom. Without learning there can be no counsel, and without counsel, there will be lack of learning. Where there is a dearth of bread, culture can not thrive, and lack of culture causes dearth of bread.

9. He also used to say: With what is he to be compared who can boast of more learning than charitable deeds? With a tree of many branches and but few roots,—there comes a storm, plucks it up and prostrates it. Thus it is said in the Scriptures (*Jeremiah xvii. 6*) : "For he shall be like a tamarisk in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited." But what does he

resemble who can show more deeds than learning? A tree of few branches and many roots,—all the storms and winds may bear down and rage upon it, they can not move it from its place. Thus it is also written (*Jeremiah xvii. 8*) : “ He shall be a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; he shall not be anxious in the years of drought, neither shall he cease from bearing fruit.”

Chapter IV.

1. Ben Zoma was in the habit of saying : Who is a wise man? He who learns from everybody. For thus it is written (*Psalms cxix. 99*) : “ From all, who could teach me, I have sought to learn.”—Who is a hero? He who conquers his passions; thus the Scriptures say (*Proverbs xvi. 32*) : “ He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.”—Who is a rich man? He who is satisfied with his lot; for thus it is said (*Psalms cxxxviii. 2*) : “ For thou shalt eat the labor of thine hands : happy shalt thou be, and it shall be well with thee !” Happy shalt thou be ! in this world ; it shall be well with thee ! in the world to come.—Who is honored? He who honors his fellowmen; for thus it is written (*1 Samuel ii. 30*) : “ Them that honor me I will honor, and they that despise me shall be lightly esteemed.”

2. Ben Azai was in the habit of saying : Be zealous in the practice of the slightest virtue, and flee from all manner of sin ; for one virtue brings another in its wake, and one iniquity is followed by others ; for the reward of virtue is virtue itself, and sin is requited with sin.—He likewise said : Despise no man, and consider nothing as too far-removed to come to pass ; for there is no man but hath his day, and no event that may not come.

3. Rabbi Zadok was in the habit of saying : Wear not the law of God as a crown to exalt thyself withal, nor use it as a spade to dig therewith (for wealth). He who makes use of his learning in the Law to further his own selfish ends, loses all merit.

4. Rabbi Simeon was wont to say: There are three crowns—the crown of the Law, the crown of the priesthood, and the crown of royalty. But the crown of a fair name excelleth them all.

5. Rabbi Matithya ben Cheresh was in the habit of saying : Give every man a friendly greeting ! Be the lions' tail rather than the foxes' head !

6. Rabbi Jacob said : This world is, as it were, the ante-chamber of the world hereafter; prepare thyself in the ante-chamber that thou mayest be admitted into the banqueting hall !

7. Rabbi Simeon ben Elazar was accustomed to say : Attempt not to soothe thy neighbor in the heat of his anger; obtrude not thyself upon him when his grief is fresh; keep him not too strictly to a hasty vow, and rush not to see him in the hour of his downfall.

8. Elisha ben Abuyah said : Learn early in life, for then memory is as a clean page whereon it is easy to write; learning in later years is like writing on paper that is already covered with writing.

9. Rabbi Josè ben Jehudah, from the village of Babli, said : Whom does he resemble who learns from the young ? Him who eats unripe grapes and drinks the wine fresh from the wine-press ! But whom does he resemble who learns from old men ? Him who eats ripe grapes and drinks old wine.

10. Rabbi Meir was in the habit of saying : Look not upon the pitcher, but upon what it contains. Many a new pitcher is full of old wine, and many an old one does not even hold new wine.

11. Rabbi Eliezer Hakkapor said : Envy, sensuality and ambition destroy life.

12. He likewise said : Those born into the world are doomed to die; the dead, to live on again, and those who enter the eternal life, to be judged. Therefore, let it be recognized, understood and remembered, that He, the Almighty, the Creator, Architect, He is the counsellor ; He, the judge; He, the witness; He, the accuser. He is always ready to give judgment : blessed be He ! for, before Him, there is no injustice, no oversight, no regard for rank, no bribery. Know that all will appear in the account ! Accept not the assurance of thy passions, that the grave will be a place of refuge for thee. For without thy consent wert thou created; wert born into the world without thy choice; thou art now living without thine own volition, without thine approval thou wilt have to die ; so, likewise, without thy consent thou wilt have to render account before the Supreme King, the Holy One, blessed be He !

Chapter V.

1. Seven things mark the ignorant and seven there are for the sage. The wise man does not speak before those who surpass him in wisdom and years; he does not interrupt another in his speech ; he does not ask questions rashly ; asks with propriety and to the point; speaks first upon the matter first in order, and last upon the last; when he does not understand the matter under discussion, he confesses 'I do not understand it'; and admits it when he has been convinced. The opposites of these things mark the ignorant.

2. Four sets of views are held by men concerning property. He who says : "What belongs to me shall continue to be mine and thou shall keep thine own," holds the common view. (Some consider this the view of the men of

Sodom.) "Mine shall be thine and thine shall be mine," thus say the ignorant. "Mine shall be thine and thou shalt also keep thine own," thus say the magnanimous. "Thine shall be mine and mine shall continue to be mine," are the words of the godless.

3. There are four sorts of dispositions among men. Some are easily enraged, but as quickly soothed—there the fault is neutralized by the merit. Some are slow to anger, but are calmed only with difficulty—there the merit is counter-balanced by the fault. One is slow to anger and easily pacified,—he is of a gentle disposition. Another is easily irritated and hard to soothe,—he is a wicked man.

4. There are four kinds of pupils : The one understands readily but forgets soon;—there the advantage is swallowed by the failing. The other grasps but slowly and seldom forgets,—there the failing is outweighed by the talent. A third understands readily and is slow to forget—his is a happy talent. A fourth understands slowly and forgets quickly—his is an unfortunate lot.

5. The charitable are divided into four classes. He who gives but does not make others give, is unfriendly to the poor; he who makes others give but does not give himself, does not make the best use of his own; he who gives and makes others give, is called a Chasid (pious man); but he who neither gives nor will induce others to give, is a cruel man.

6. There are four classes among the disciples of the wise : Sponges, funnel, sieves, and fans. Sponges—sucking up all things. Funnels—allowing all that is received in the one end to flow out at the other. Sieves—letting the wine run through and retaining the dregs. Fans—blowing off the bran and keeping the flour.

7. Love inspired by ulterior motives, dies out when that motive disappears; but love without such motives never fades.

8. Jehudah b. Tema was in the habit of saying : Be courageous as the panther, light-winged as the eagle, swift as the deer, and strong as the lion, to execute the will of thy heavenly Father !

9. Ben Bag-Bag said: Turn it and turn it again (the Torah), for everything can be found therein. Study it, get old and gray with it, and never depart from it; for there is no better gauge of a moral life than —the Torah.

SELECTIONS FROM
MEDIÆVAL JEWISH WRITERS.

My son, give God all honor and the gratitude which is His due ; for He it is who made thee and brought thee into this world. Thou hast need of Him, but He needs thee not. Put no trust in thy mere corporeal well-doing here below. Many a one hath laid him down to sleep at nightfall, but at morn risen not again ; many a one hath gone to his couch at night, sound in health and of high cheerfulness, and has waked up to agonies and terrors.

Respect the poor man by gifts whose source he knows not of ; and when he eats at thy table gaze not on him too much, lest he doubt his welcome ; be not deaf to his beseechings, deal not hard words out to him, and give him of thy richest food when he sits at meal with thee. When thou prayest, be lowly and think thyself nothing before the Almighty, and use all thy soul's energy and force to hold in check what evil desire there may be in thine heart. Rather feed thyself with the poorest weed than make thyself dependent on other human beings ; and seek not greedily after power and pre-eminence in the world. Be not as the fly that is always seeking sore and wounded places ; and tell not of the faults and failings of those about thee. Dare not to rejoice when

thine enemy comes to the ground ; but give him food when he hungers ; be on thy guard lest thou give pain ever to the widow and the orphan. Never enter thy house with abrupt and startling step, and bear not thyself so that those who dwell under thy roof feel dread when in thy presence. Purge thy soul of angry passion, that inheritance of fools ; love wise men, and strive to know more and more of the works and the ways of thy Creator. Forget not that the hope of pious souls is that concealed paradise prepared by God before the foundations of the world ; that consecrated place where pure and holy spirits enter at last into their rest.

No crown carries such royalty with it as doth humility ; no monument gives such glory as an unsullied name ; no worldly gain can equal that which comes from observing God's laws ; the highest sacrifice is a broken and contrite heart ; the highest wisdom is that which is found in the law ; the noblest of all ornaments is modesty ; the most beautiful of all the things man can do is to forgive wrong.

Do not inquire too curiously concerning the Creator, or seek by questionings to know the origin of things ; but see that God is never far from thy thoughts ; forget not what He has done for thee, and let not strange gods, let not thine own sensuous nature, hold dominion over thy life.

Let thy dealings be of such sort that a blush needs never visit thy cheek ; be sternly dumb to the voice of passion ; commit no sin, saying to thyself that thou wilt repent and make atonement at a later time. Let no oath ever pass thy lips ; play not the haughty aristocrat in thine heart ; follow not the desire of the eyes, banish carefully all guile from thy soul, all unseemly self-assertions from thy bearing and thy temper. Speak never mere empty words ; enter into strife with no man ; place no reliance on men of mocking lips ; wrangle not with evil men ; cherish not a too fixed good

opinion of thyself, but lend thine ear to remonstrance and reproof.

Honor thy parents ; make peace whenever thou canst among people, lead them gently into the good path ; place thy trust in, give thy company to, those who fear their God.

If the means of thy support in life be measured out scantily to thee, remember that thou hast to be thankful and grateful even for the mere privilege to breathe, and that thou must take up that suffering as a test of thy piety and a preparation for better things.

But if worldly wealth be lent to thee, exalt not thyself above thy poor brother ; for both of you came naked into the world, and both of you will surely have to sleep at last together in the dust.

Let the man of humble mind carefully evade all marks of special esteem and recognition from men. If his failings are spoken of, let him give God thanks for putting this humiliation on him for the amendment of his ways if they need it. But if he is well and surely convinced that they need it not in that wherein they blame, let him after all remember that whatsoever he be, he is but imperfect compared with what is required of him, and forgive the person who is speaking ill of him.

Surrender not thyself a slave to hate, that ruin of all the heart's good resolves, that destroyer of the very savor of food, of our sleep, of all reverence in our souls.

If thou hadst lived in the dread days of martyrdom, and the populace had fallen on thee to force thee to apostatize from thy faith, thou wouldst surely, as did so many, have given thy life in its defence. Well then ; fight now the fight laid on thee in the better days, the fight with evil desire ; fight and conquer, and seek for allies in this warfare of thy soul, seek them in the fear of God and the study of His law.

Murmur not because the world goes well with the powerful and wicked. The ways and the method of God are wonderful and admirable, even though our poor eyes may sometimes not be able to see the good things which we may be sure He always does for Israel. Remain faithful to the law, deny thyself even many things that are permitted; be so far as thou canst, ever of cheerful and even joyous temper; and forget not that it is to God, God Eternal, God the Only One, to whom thy soul returns in death.

That our soul may become perfected in righteousness, needs must that we bear griefs and agonies; and never should it cross our minds for an instant to shrink from boldly acknowledging that we are Jews.

Mislead no one through thy actions designedly, be he Jew or non-Jew; be not disputatious and quarrelsome with people, whatever be their faith.

If any one offer thee an amulet, alleging it to be useful in helping to favor or wealth, carry it not, but place thy undivided confidence in God alone.

If, when thy plans fail, thou wouldst seek any other Lord than the Eternal thy God, it would be apostasy.

There are three sorts of people for whom we ought to feel especial pain and sympathy: a reasonable, prudent creature subjected to a crazy fool; a good man who has to take orders from a bad one; and a noble being dependent upon one of vulgar nature.

Ingratitude is the blackest of faults; it is not to be endured even toward the dumb creatures whom we use.

Hear not calumny willingly; seek rather to admonish and encourage him who complains bitterly to thee of the doings of another.

If a rich man and a poor man be sick, and thou seest all the world going to see the rich man, go thou to the poor one, even tho' he be ignorant and unlettered.

If thou art in debt, pay thy debts before thou givest alms.

Make no sign of visible disgust when thou meetest people afflicted with loathsome disease; for they too are God's creatures, remember, and healthy as well as sick are all alike dependent upon Him.

Let no one be troubled in mind or take up wrong ideas because of the prosperity of wicked people or of such as hold parents in little honor; their end is bad. The reason why good men have an ill lot in life is, lest men should fancy that the good man can only then be good when the world goes well with him. If a congregation has bad men at its head, that is a punishment for not valuing as they should the good men among them. The children of noble, righteous converts to the faith are to be preferred for the marriage tie, to children of Jews of low nature or conduct.

Let one who hath never known parents, but only elder brothers, render the respect and honor due to father and mother unto these.

It is because man is half angel, half brute, that his inner life witnesses such bitter war between such unlike natures. The brute in him clamors for sensual joy and things in which there is only vanity; but the angel resists and strives to make him know that meat, drink, sleep, are but means whereby the body may be made sufficient for the study of the truths, and the doing of the will of God. Not until the very hour of death can it be certain or known which of the two hath won the victory.

The highest service that can be rendered God is to love Him, purely because He is our Creator. And he who is but a novice in the fear of God will do well to say audibly each day, as he rises: "This day will I be a faithful servant of the Almighty; be on my guard against wrath, falsehood,

hatred, quarrelsomeness ; and forgive those who wound me. For whoso forgives is forgiven in his turn ; hardheartedness and a temper that will not make up quarrels are a heavy burden of sin, unworthy of an Israelite.

The proud cedar is felled, while the humble shrub is left alone ; fire ascends and goes out, water descends and is not lost.

What a man spends on the poor when he is in full health is gold ; when sick, silver ; what he provides for them in his last will, copper.

Unmeasured drinking of wine brings poverty, shame, quarrels ; leads to calumnious talk, unchastity, murder, to the loss of freedom, of honor, of understanding.

Well is it with him who, even out of all men's sight, fulfils the will of God ; who without murmuring suffers pain and trouble for his faith ; the day will come when he shall be freed from his griefs.

Do not struggle vaingloriously for the small triumph of showing thyself in the right, and a wise man in the wrong ; thou art not one whit the wiser therefor.

I lay on my children my injunction or advice that at morning, immediately after prayer, they read some passages in the Pentateuch or Psalms, or do some work of mercy. In their intercourse with others, Jews or not-Jews, let them be conscientious and anxious to do right, amiable and accommodating, and never speak when speech is superfluous ; so will they be guarded against uttering words of calumny or mockery against others.

The thread on which the different good qualities of human beings are strung, as pearls, is—the fear of God. When the fastenings of this fear are unloosed, the pearls roll in all directions and are lost one by one. But without taking a high degree in morality we can neither enter into possession of the learning of divine things nor fulfil positive

precepts : nay, even a single grave moral fault may be the ruin of all other advantages, as when, for example, one is always seeking to set off his own excellence by bringing into prominence his neighbor's failings. It is just as with wine, the best of which may escape from a vessel through one little hole overlooked.

The heart is like a tablet as yet unwritten ; fools scratch it all over and ruin it; only the wise know how to engrave it with suitable matter.

Never be ashamed to learn, even from less men than thyself.

Be tender-hearted towards servants. Make not their labor too heavy for them ; treat them not as though they were of no account whatever, by word of contempt or blows ; even in dispute with a serving man speak affably, and listen to what he hath to say. Our ancient teachers relieved the slave from all responsibility to criminal law, and provided anxiously for his needs, even as for their own.

Forget never the merits that thou lackest, but forget always the good that thou hast done ; set down thy failings, thy faults, in thy book, but not the benefits thou hast conferred. Forget the wounds inflicted on thee by others, and when thou prayest, forget thou earthly things.

Thou puttest thyself in fine garments to please men ; forget not that God looks in thy heart : adorn that well in honor of Him.

Keep thy soul always pure ; thou knowest not the moment when it may be required of thee. Many a young, many a strong, man hath gone before thee to his home.

Be not blind, but open eyed to the great wonders of nature, familiar objects of every day though they be to thee. But men are more wont to be astonished at the sun's eclipse than at his daily rising.

Five bad habits are hard to get rid of : chattering, calumny, angry temper, suspicion, associating with bad people.

PRAYERS FOR CHILDREN.

1. MORNING PRAYERS FOR LITTLE CHILDREN.

1. I thank God for keeping me in the night, and waking me up to life and strength. God, keep me and my dear parents, (brothers, sisters) this day. Amen.

2. Before everything else I give my thanks to Thee, my God, for awakening me to this day. Teach me how to fill it with love and kindness to all about me. Amen.

3. Now this day has begun, grant that I may bring only happiness to my dear parents and all who love me. Amen.

4. I thank Thee, my heavenly Father, for the blessings which Thou hast set around me; teach me to make good use of them, and to love what Thou lovest, and to be truly good unto all about me. Amen.

2. NIGHT PRAYERS FOR LITTLE CHILDREN.

1. My God, keep me safe this night, and bless my dear parents, (brothers, sisters) and all who are kind to me. Amen.

2. I thank Thee, God and Father, for this happy day; now, do Thou still bless me with Thy care while I sleep. Amen.

3. Before I close my eyes I want to thank Thee, my God, for the dear parents and kind people Thou hast placed around me. I hope I may always deserve their love and Thine. Amen.

4. Now I lay me down to sleep, Father in heaven, take care of me; if I sleep or if I wake, Thou art ever near to me. Amen.

3. DAILY PRAYERS FOR OLDER CHILDREN.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

"Hear, O Israel, the Eternal our God is the Eternal ONE."

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

"Blessed be the name of His Kingdom's glory for ever and ever."

"And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy might."

For Sunday Morning.

My God and Father, bless me during the coming week with Thy help in all my duties. Make me loving and obedient to my dear parents, and respectful to all whom I meet. To my teachers, who try to bring knowledge to me, let me always be attentive and grateful. This is my time to learn of all the wonderful things there are in this world Thou hast created; give me the patience and the power to understand them. Amen.

For Sunday Night.

Now I seek my nightly sleep,
God of Israel, take care of me;
May that sleep be sound and sweet,
And my waking happy be.
Forgive me if I have this day
Done any wrong in work or play;
Help me always do the right,
Bless me every day and night.

For Monday Morning.

All-merciful Father, teach me to look upon each new day as a gift from Thee to be properly used in getting health and knowledge. Bless me when I try to bring pleasure to my dear parents; grant that I may bring them only pleasure. Let me love only those companions and friends who are truthful and honorable, and may I strive always to be worthy of them. Teach me to feel that Thou art ever close to me to help and to warn me. Amen.

For Monday Night.

Dear Father, now I sink to sleep,
Remove all cause for fear;
Teach me to trust in Thee and feel
That always Thou art near.
That no wrong-doing is unseen,
No childish grief too small,
For Thou with patience and with love
Wilt soothe and comfort all.

For Tuesday Morning.

Help me, O God, to improve the day that is before me, and keep me from wasting time. Help me to learn something good and new each day I live, that I may grow continually in love for Thee. Teach me, too, to be useful to those around me, that I may learn to help them who help me so much. Grant that I may always do what is good, because it is good, and because it brings pleasure to Thee and to all whom I love; grant too that I may always refuse to do what I know is wrong, because it would bring pain to those who love me. Amen.

For Tuesday Night.

Lord God of Israel, Thou didst protect our people in many a time of darkness, when men did not understand the great truth they had to teach, that Thou art an ever-living, good and merciful God. So, too, my Father, protect all of us in the dark hours of the night, that we may be spared to teach by example those who do not know, that to obey Thee is the greatest happiness in life. Keep all evil far from us this night and every night. Amen.

For Wednesday Morning.

God of my fathers, Thou art the giver of every good and perfect gift; I thank Thee for this new day, and for Thy

care over me. And let me show how grateful I am to Thee for all Thy goodness, by my good conduct to those dear ones whom Thou didst give to me to make happy, my dear parents. Strengthen me always for this precious duty, and grant that I may never do or say anything that would cause them sorrow or displeasure. Preserve them long to me, my Father, to love and to serve. Amen.

For Wednesday Night.

Heavenly Father, grant me Thy blessing to-night before I seek my bed, and make me happy with the knowledge that I have done well this day in Thy sight. If I have been forgetful of my duty, may the memory of it teach me more care in the future; if I have been disobedient, I feel, my Father, how wrong I was, and I pray that Thou wilt make me to be better in the future. I hope that all I have ever wronged will see that I am sorry for it by my improvement in conduct towards them. Do Thou only preserve me and guard me and keep me by day and night. Amen.

For Thursday Morning.

My God, let me always bear in my mind that Thou dost see me always, and wherever I may be; may I therefore be kind, and truthful and sincere in all I do. May I never trifle with the truth. Teach me always to be afraid and ashamed to tell a falsehood or do an act of meanness. Grant that I may always try hard to gain the love of parents, teachers and companions, by acts that are good and pure and noble and generous. Amen.

For Thursday Night.

God, Thou madest earth and heaven,
The darkness and the light ;
The day for labor Thou hast given
For restfulness the night ;

May Thy goodness aye defend me,
Slumber sweet Thy mercy send me,
Happy dreams and hopes attend me,
Until the morning light.

For Friday Morning.

Bless me, O my Father, this day with Thy love and protection, that all my duties may be well and faithfully performed. Now that the week is drawing to a close, and Thy holy day of rest approaches, grant that I may perform all that I have neglected, and leave nothing undone for the week. Looking back upon what has been accomplished, may I find only advancement in knowledge and love of truth; and, as well, the well-earned love of parents, teachers and companions, for that I have tried to do my duty to them all. Cause me to feel that Thy protecting hand will always abide with me if I do what is right and honorable. Amen.

For Friday Night.

When now I seek my rest, O God of Israel, it is with especial gratitude to Thee for the happiness of the Sabbath evening which we have this night enjoyed, and the sweet and holy religious service we have read together. Grant that as I grow older I shall always love these prayers to Thee, and feel that I too am one of the nation Thou didst select, to tell men of Thee and of Thy goodness to all the world. Grant the holy peacefulness of the Sabbath eve shall be felt by all the world, that all may cease in their work and look up to Thee and recognize how wisely and well Thou hast ordained all things. Hold over us, this holy night, Thy protecting hand; bless us all with life, health and happiness. Amen.

For Sabbath Morning.

Before we all, in honor of this day, go to the house

where public service in Thine honor is held, I will return my thanks, my Father, for Thy loving care in the night, and the protection Thou hast given unto us all. Hold far from us all sickness and all misfortune, so that our lives may pass in one continuous Sabbath Day of rest from anxiety, freedom from fear and fulness of trust in Thy love and Thy blessing. Amen.

For Saturday Night.

Be with me, O God, this night as I close the week with prayer to Thee. I thank Thee for the happiness of this week, and if I have done anything that has made it not happy and bright for me and for all around me, grant that I may soon have better knowledge and better inclination, than to displease those who are always so good, so thoughtful and good to me. Strengthen all my powers, that from week to week I may grow in wisdom and love for all that is good ; to delight those who love me, and to pay them back some portion of the love they shed so generously upon me. Bless all my dear ones too, and grant us many, many years to be together in health and happiness. Amen.

4. GRACE BEFORE AND AFTER MEALS.

Before Meals.

We offer our thanks to Thee, Almighty ruler of the world, for the food Thou dost provide for us : may we always recognise that like all else in life, it comes from Thy goodness, Amen.

After Meals.

Accept our thanks, Allmerciful Father, for the meal we have enjoyed of Thy bounty. Grant that the recollection of how much we owe to Thy goodness every day, may make us kind and generous to all around, and that we may love to make others happy, even as Thou dost make us so. So

teach us to understand what was made known unto our forefathers, that Thou art a merciful and a loving God, and dost desire the happiness of all Thy creatures, Amen.

5. A CHILD'S PRAYER ON ITS BIRTHDAY.

On this my happy birthday, my heavenly Father, I thank Thee for all the good with which Thou hast surrounded me in life; for dear parents, relations, teachers, friends and companions whom I love, and whose affection has made life so beautiful and sweet for me. Grant me, my Father, the happiness to show all these beloved ones how grateful I am to them, by my uniform desire to please them, to do what is good and upright, and at all times be true, affectionate, and dutiful towards them. Preserve them all in life and health and happiness. And unto me, kind Father, send health and happiness too, that as I grow older I may grow wiser too, and better, and more and more obedient to Thy will and Thy law. Let me never forget that my life and all that is in it, comes from Thee, and that it is my most sacred duty to use that life well, wisely and honorably. Amen.

6. A CHILD'S PRAYER ON ITS PARENT'S BIRTHDAY.

Almighty Father, I love Thy goodness, which has provided me with happiness and comfort, and I love my dear parents too, whose kind care and protection are ever around me. I pray to Thee that Thou wilt bless them with everything that is for their happiness. Preserve them long in life, for they are the guardian angels of my path, and my benefactors all my days. Since the time when I was an infant, they have cared for me, they have watched and worked for me; for my body and my mind they have diligently provided. They have taught me, O my God, to know Thee, and to turn to Thee in love and confidence.

Their affectionate hearts have always sought to comfort me with tender sympathy in all the events of my life. Whenever I think how much they have loved me, how kind and self-sacrificing they have been to me, I feel that I can not find words enough to ask of Thee all that I would like to have them enjoy. But Thou, O God, dost see the depths of my soul, and canst read there my affection for my parents; give ear to my wishes, grant answer unto my petitions. Bestow upon my parents Thy richest gift, a long life full of happiness and of joy and of peace. Let even their latter days be joyous and cheerful, free from all pain and grief, and let them see realized all the hopes and desires they have for the happiness and welfare of those they love. Amen.

7. PRAYER AT THE COMMENCEMENT OF SCHOOL-TERM.

Almighty Father, Thou art the source of all wisdom, and all our learning comes from Thee and Thy doings in this wide universe. Grant that now we have gathered to resume our studies again, we may look upon each new fact we learn as a new revelation of Thy handiwork, that every truth that is brought home to us may speak to us of Thy goodness and Thy power. Give me health and strength to continue my studies diligently, and if at times I should grow weary and my tasks seem hard, remind me of the swiftness with which these years of youth pass away, wherein alone I can profitably learn. Thy blessing upon us all, I implore, Thou merciful Father; hold far from us all harm and let our work together, of teachers and of scholars, be a labor of love and earnest interest. Amen.

8. PRAYERS AT THE CLOSE OF SCHOOL-TERM.

The long-looked for time of rest has come, Almighty Father, and now that the past months have been passed in

faithful study, we rejoice that the period of relaxation has arrived. Give us the wisdom to see that even outside of our books we still can study the examples of Thy greatness and Thy goodness, that all the world around is full of instances of Thy supreme majesty and Thy power. This is the distinction Thou in olden time didst accord unto Thy chosen people Israel, to perceive aright the workings of Thy will in the universe ; grant that we, the descendants of those who first recognised Thy true nature, shall likewise glory in our perception of Thy handiwork around us in every form and feature of life. Hold Thy protecting hand over us in the term of our repose, grant that we may lay in a store of health and strength, to be employed once more in continuing our studies, to know Thee and to praise Thee for all we enjoy. Bless all who are around me with well-being and happiness, Amen.

9. PRAYER FOR A SICK FRIEND.

Almighty Father, in Thy hand alone is healing, Thou art the Physician of all flesh. Accept my prayer, my good and kind Father, in behalf of my sick friend..... who lies in grievous ailment and distress, and for whom we are deeply concerned. Send him (her) cessation of pain and suffering ; cause all the care and attention being lavished upon him (her) to be rewarded with Thy blessing, and grant unto him (her) perfect recovery, without trace or remains of ailment. And may this reminder we have had, of how completely we depend upon Thee to save us in sickness and in infirmity, make our lives earnest and holy, as the gifts of Thy grace and goodness unto us. Cause us all therefore ever to be careful of our health and strength, that we may spare those who love us the pain and anxiety which illness brings, and that we may make due return to Thee for Thy constant care and constant blessing, Amen.

10. PRAYER DURING PREPARATION FOR CONFIRMATION.

Heavenly Father, deign to accept me this day as Thy servant, and grant me Thy divine aid, that I may become more worthy of the countless blessings Thou hast bestowed upon me, for without Thee, I am naught. Help me to go forward with undoubting faith and deep reverence in the preparation of my soul for the assumption of its religious duties; give me the grace to keep my mind and lips from evil, to learn to love only what is good and pure and worthy, and to observe Thy law, both as regards Thee, O wondrous God, and my fellow-creatures. To Thy keeping, O Lord, I commend my spirit, and in Thee who art alone our help and shield, I place my trust. Amen.

SEEDS.

The bud will soon become a flower,
The flower become a seed ;
Then seize, O youth, the present hour,
Of that thou hast most need.

Do thy best always—do it now—
For in the present time,
As in the furrows of a plow,
Fall seeds of good or crime.

The sun and rain will ripen fast
Each seed that thou hast sown;
And every act and word at last
By its own fruit be known.

And soon the harvest of thy toil
Rejoicing, thou shalt reap;
Or o'er thy wild neglected soil,
Go forth in shame to weep.

POETICAL SELECTIONS.

THE HOME-PRAYER.

As down in the sunless retreats of the ocean,
 Sweet flowers are springing no mortal can see,
 So, deep in my soul, the still prayer of devotion
 Unheard by the world, rises silent to Thee,
 My God, silent to Thee—
 Pure, warm, silent, to Thee.

As still to the star of its worship, though clouded,
 The needle points faithfully o'er the dim sea,—
 So dark when I roam, in this wintry world shrouded,
 The hope of my spirit turns trembling to Thee.
 My God, trembling to Thee—
 Pure, warm, trembling, to Thee !

GOD.

O Thou eternal One ! whose presence bright
 All space doth occupy; all motion guide;
 Unchanged through time's all-devastating flight;
 Thou only God ! There is no God beside !
 Being above all beings ! Mighty One !
 Whom none can comprehend and none explore;
 Who fill'st existence with Thyself alone ;
 Embracing all—supporting—ruling o'er—
 Being whom we call God—and know no more !

In its sublime research, philosophy
 May measure out the ocean-deep—may count
 The sands or the sun's rays—but God ! for Thee
 There is no weight nor measure :—none can mount

Up to Thy mysteries : Reason's brightest spark
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark :
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thy chains the unmeasured universe surround :
Upheld by Thee, by Thee inspired with breath ;
Thou the beginning with the end hast bound,
And beautifully mingled life with death !
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee ;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost :—
What are ten thousand worlds compared to Thee ?—
And what am I then ?—Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness, is a cipher brought
Against infinity. What am I then ? *Naught !*

Naught ; but the effluence of Thy light divine
Pervading worlds, hath reached my bosom too ;
Yes, in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Naught ; but I live, and on hope's pinions fly
Eager towards Thy presence ; for in Thee
I live and breathe, and dwell ; aspiring high,
E'en to the throne of Thy divinity.
I am, O God ! and surely Thou must be !

Creator, yes ! Thy wisdom and Thy word
Created me. Thou source of life and good !
Thou spirit of my spirit and my Lord !
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its author there.

O thoughts ineffable ! O visions blest !
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God ! thus alone my lowly thoughts can soar ;
Thus seek Thy presence—Being wise and good !
Midst Thy vast works admire, obey, adore ;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

THE LORD IS NIGH.

When the storm-shattered vessel is toss'd by the gale,
And each billow speeds on, bearing havoc and death,
Till the courage grows weak and the strength waxes frail,
With the wild sky above and the wild waves beneath ;
When the young heart is crushed 'mid its early delights,
And the soul is bowed down with a weight of despair,
And we turn from a treacherous world that requites
Our warmest heart-treasures with anguish and care ;
When the one whom we cherished turns coldly away
And we weep o'er the dream that has cheated our youth,
And mourn that no longer one love-beaming ray
Will return to illumine our pathway with truth ;

Then, then—in our anguish we fly unto Thee,
When the false world is fading like dreams of the night,
And the idols to whom we have bended the knee
Have fallen to earth and are broke in our sight.

And Thou, oh ! Thou hearest the suppliant's voice,
Whether tossed on the ocean or wrecked on the earth ;
And Thy mercies can cause the sad heart to rejoice,
Though surrounded by perils and storms from his birth

THE SABBATH-LAMP.

Shine, Sabbath Lamp, oh, shine with tender ray !
Pierce the soft wavelets of the fading light ;
Speed the faint footsteps of the waning day,
And greet the shadows of the coming night.

Cast thy rays upward—cleave the darkening air,
And lift a stream of brilliant light on high ;
Shine on the wings of faith, and may they bear
The wavering, wandering heart from earth to sky.

Fling thy rays downward—may their sacred rays
On life's rough road of earthly travel shine ;
And strew the crags that fret the rugged way
With sparkling gems which flash a light divine !

Ah ! shine afar, and may thy waves of light
Bring near the absent dear ones far away ;
Show us our loved ones in our dreams to-night,
Our lost ones who rest in Heaven's Sabbath-Day.

Shine, Sabbath Lamp, with ray of heavenly birth,
Emblem of faith and hope in mercy given ;
Gleam on the rude, dark path we tread on earth,
And light our souls to find the road to heaven.

OUR TRIALS.

Source of my life's refreshing springs,
Whose presence in my heart sustains me,
Thy love appoints me pleasant things,
Thy mercy orders all that pains me.
If loving hearts were never lonely,
If all they wish might always be,
Accepting what they look for only,
They might be glad—but not in Thee.
Well may Thine own beloved, who see
In all their lot their Father's pleasure,
Bear loss of all they love, save Thee,
Their living, everlasting treasure !
Well may Thy happy children cease
From restless wishes prone to sin,
And, in Thine own exceeding peace,
Yield to Thy daily discipline !
We need as much the load we bear,
As air we breathe, as light we see ;
It draws us to Thy side in prayer,
It binds us to our strength in Thee.

THE TIME OF OLD AGE.

“Cast me not off in the time of old age; forsake me not when my strength faileth”—*Psalms lxxi*, 9.

If, gracious God, in life's green ardent year,
A thousand times Thy patient love I tried ;
With reckless heart, with conscience hard and sear,
Thy gifts perverted, and Thy power defied—
O grant me, now that winter snows appear
Around my brow, and youth's bright promise hide—
Grant me with reverential awe to hear
Thy holy voice, and in Thy word confide.

Blot from my book of life its early stain !
Since days misspent will nevermore return,
My future path do Thou in mercy trace ;
So cause my soul with pious zeal to burn,
That all the trust which in Thy name I place,
Frail as I am, may not prove wholly vain.

THE MYSTIC TIE.

There is a mystic tie that joins
The children of the Hebrew race,
In bonds of sympathy and love
Which time and change can not efface.

When 'mid the world's abuse and scorn
The sons of Israel bravely stood,
That bond was holier, stronger still—
Cemented by their martyrs' blood.

And though to-day the Hebrews dwell
In every clime and every land,
Yet, joined by that immortal tie,
A holy brotherhood they stand.

Go to the north where polar stars
Look down on fields of ice and snow,
Go where in sunny tropic climes
The gentle breezes softly blow.

Go to the countries of the east—
Arabia and the Hindoo land;—
Go where the calm Pacific sweeps,
'Gainst California's golden strand;—

And there in reverent tones is heard
The sacred cry, always the same,

O Israel hear ! our God is One,
Blest be for aye His holy name !

This is the mystic tie that joins
The children of the Hebrew race ;
This is the grand and holy bond
Which time and change can not efface.

LIFE'S GOOD-MORNING.

Life, we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear.—
Then steal away, give little warning,
Choose thine own time;
Say not "Good-Night," but in some brighter clime,
Bid me "Good-Morning."

TO THE LOVED DEAD.

In thy far-away dwelling, wherever it be,
I believe thou hast visions of mine ;
And the love that made all things a music to me,
I have not yet learned to resign.

In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still !

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine :

But my heart has revealings of thee and thy home
In many a token and sign.

I never look up with a vow to the sky,
But a light like thy beauty is there,
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though, like a mourner that sits by a tomb,
I am wrapped in a mantle of care,
Yet the grief of my bosom—oh, call it not gloom!—
Is not the black grief of despair ;

By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a creature of light,
Is born—like the rainbow—in tears !

THE TONGUE.

Guard well thy lips ; none, none can know
What evils from the tongue may flow ;
What guilt, what grief may be incurred
By one incautious, hasty word.

Be “slow to speak ;” look well within,
To check what there may lead to sin ;
And pray unceasingly for aid,
Lest, unawares, thou be betrayed.

Condemn not, judge not,—not to man
Is given his brother's faults to scan ;
One task is thine, and one alone,—
To search out and subdue thine own.

Indulge no murmuring ; oh, restrain
Those lips so ready to complain ;
And, if they can be numbered, count
Of one day's mercies, the amount.

Set God before thee ; every word
Thy lips pronounce, by Him is heard ;
Oh, couldst thou realize this thought,
What care, what caution would be taught !

" The time is short ; " this day may be
The very last assigned to thee ;
So speak, that shouldst thou speak no more,
Thou may'st not this day's words deplore.

MY TIMES ARE IN THY HAND.

I take my pilgrim staff anew,
Life's path, untrodden, to pursue,
Thy guiding eye, my Lord, I view ;
My times are in Thy hand.

Throughout the year, my heavenly Friend,
On Thy blest guidance I depend,
From its commencement to its end
My times are in Thy hand.

Should comfort, health and peace be mine,
Should hours of gladness on me shine,
Then let me trace Thy love divine ;
My times are in Thy hand.

But shouldst Thou visit me again
With languor, sorrow, sickness, pain
Still let this thought my hope sustain,
My times are in Thy hand.

Should those this year be called away
Who lent to life its brightest ray,
Teach me in that dark hour to say,
My times are in Thy hand.

A few more days, a few more years—
O, then a bright reverse appears,
Then I shall no more say with tears,
My times are in Thy hand.

That hand my steps will gently guide
Till I must plunge in death's dark tide,
Then bear me to the heavenward side;
My times are in Thy hand.

THE CHANUKA HYMN.

Adapted to the Traditional Melody.

Fortress-rock, my God, my aid,
To Thee my praises shall ascend ;
Rebuild mine ancient house of prayer,
On Zion bid Thy grace descend,
Then at Thy new-restored shrine,
My sons in prayer shall low incline,
That ancient fane, once mine again, in Thy pure service
all will bend.

My soul is wearied by the woe
The ages rained upon my head,
From early days when Egypt's hate
Sustained me on "affliction's bread."
But from Thy great redeeming hand,
The blow fell by the Red Sea strand.
With pomp and boast, the Pharaoh's host, was hurled
deep into ocean's bed.

'Twas then Thou broughtest me at length
To Zion's rocky temple-hill ;
Alas, I was not faithful there,
For other gods I worshiped still !
The bitter cup an exile sees
I drained unto its lowest lees,
But hopeful dreams by Babel's streams, came true in
edicts of Thy will.

Amalek's son next sought to smite
And bow the cedar's lofty head ;
But pride o'ervaulting fell to earth,
And swift its punishment then sped.
The Jew was raised to highest rank,
The foe before his merit sank,
Unrighteous hate, in Persia's state, the plotter to the
gallows led.

The Syrian last his anger spent
Upon my poor defenceless head ;
My shrine defiled, my law proscribed,
Idolatry set up instead.
Then brave arose the Maccabee,
The foe beat off most gloriously,
And these glad days attest their praise who for Thy truth
so nobly bled.

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